

"LIGHT," April 2nd, 1921.

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LIGHT

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PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 2nd, 1921

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MEETINGS IN APRIL.

FRIDAY, APRIL 1st, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on Healing Powers. Medium, Mrs. M. H. Wallis.

TUESDAY, APRIL 5th, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. E. A. Cannock.

THURSDAY, APRIL 7th, at 7.30 p.m.

SPECIAL MEETING, when an Address will be given by the Rev. G. Vale Owen on His Experiences. The chair will be taken by Mr. H. W. Engholm.

FRIDAY, APRIL 8th, at 3 p.m.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,099.—VOL. XLI. [Registered as]

SATURDAY, APRIL 2, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The night is dark.

Light and spirits will become it well.

—SHAKESPEARE.

"The Sound Mind" is the title of that instalment of Mr. Basil King's series of articles on the Unseen World which appears in "Nash's Magazine" for April. The communications from "Henry Talbot" are really useful and instructive, from whatever source they may actually derive.

"Fear," writes Henry Talbot, "is a man-made evil, foreign to infants or the young of animals. It is only after God's creatures have been influenced by man that they become a prey to this emotion. Man's mistaken beliefs make it appear necessary to him to instruct his offspring in the laws of fear; and until these beliefs are corrected fear will be taught."

Much the same teaching has been frequently given from the Unseen World during the last generation. It was, as one communicator put it, forethought and not fearthought that we should cultivate. It was neatly put, and when we reflect upon the great part which fear plays in the great comedy of life and how often it brings about the very conditions from which it shrinks, we see how true is the counsel.

"Henry Talbot" discourses also on Time, and here again he is worth quotation:—

"Time is one of God's loveliest creations; and has been misunderstood by men who describe it as inexorable, an ally of death. In reality, time is music, a progression of harmonies based on rhythm. It is a gentle assuaging influence, an expression of divine passion. It prevents congestion of action as the flow of a river prevents congestion of water. The conception of time as a force causing degeneration and decay and hurrying us on to the grave is as ludicrous as it is hideous. Time is the fertiliser of the tree of Life, that which enriches it with last year's leaves to make the next year's more luxuriant. Age is richness of beauty. Decrepitude is only the climax wrought by misunderstanding God's laws. We should be more beautiful in face and more powerful in body at eighty than at eighteen.

So it might be in a humanity more obedient to

Nature than is the present one. We like especially the saying that Time "prevents congestion of action." It does. It carries us through "the roughest day" and past all seeming barriers.

Those who are aware of the militant activities of the Reading Society, under the captaincy of that old soldier, Mr. Percy Street, will probably give it the palm amongst the forward and fighting bodies of Spiritualism. Its enemies pay it the high compliment of denouncing it as especially bad, on the same principle, we suppose, as Buffon's description of the animal (we do not remember which one it was) that would not submit to any indignity: *Cet animal est très méchant, si on l'attaque, il se défend*. It is indeed a wicked animal that when it is attacked defends itself so vigorously.

But this is very much the position of Spiritualism at large to-day. It has developed a militant side. It will not eat the leek, and is given to offering the thistle to its enemies, as appropriate food. That is to say nothing of the motto attached to the thistle (of the Scottish variety) "*Nemo me impune lacessit*." The anti-Spiritualist who is "on the stump," if instructed in the ways of men, however uninstructed in the true meaning of Spiritualism, is apt to give Reading a wide berth. He knows that if he appears there—or even within a few miles of the place—he will have to run the gauntlet of a body of antagonists not only numerous but intelligent, who, when question time arrives, can give him a very bad quarter of an hour.

The mischief done by malicious gossip of which we hear from time to time, is deplorable enough. Scandal-mongering, indeed, is a very evil thing, and yet we are sometimes disposed to wonder whether it is worse than cold, callous indifference. It is at least a sign of life of a kind. After all, the passions are forces—life in action—and where they are present there is the assurance of power which needs only to be rightly directed. To the penetrating observer the passionless type of man seldom makes a sustained appeal, for although utter quietude of mind has a certain attractiveness it is seldom the outcome of complete balance of character. Too often it is the result of apathy, or of cunning self-restraint for personal ends. The man who is never moved himself can never move others. And there is an anger that has a moral power and justification. Who was it who wept over the death of a friend, who denounced the Pharisees in stinging phrases, and who with a "scourge of small cords" drove the money-changers out of the Temple? No Exemplar of the Peace-at-any-price school, whether it be peace for fear or peace for policy. No Pattern here of cold and stony stoicism or tame submission to wrong.

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

You think it "of the Devil." That is odd.
Are you quite sure you did not fear 'twas God?

SPIRITS HERE AND NOW.

CARLYLE SAYS "WE ARE IN VERY DEED GHOSTS."

Could anything be more miraculous than an actual authentic Ghost? The English Johnson longed, all his life, to see one; but could not, though he went to Cock Lane, and thence to the church-vaults, and tapped on coffins. Foolish Doctor! Did he never, with the mind's eye as well as with the body's, look round him into that full tide of human Life he so loved; did he never so much as look into Himself? The good Doctor was a Ghost, as actual and authentic as heart could wish; well-nigh a million of Ghosts were travelling the streets by his side. Once more I say, sweep away the illusion of Time; compress the threescore years into three minutes: what else was he, what else are we? Are we not Spirits, that are shaped into a body, into an Appearance; and that fade away again into air and Invisibility? This is no metaphor, it is a simple scientific fact: we start out of Nothingness, take figure, and are Apparitions; round

at noontide; some half-hundred have vanished from it, some half-hundred have arisen in it, ere thy watch ticks once.

O Heaven, it is mysterious, it is awful to consider that we not only carry each a future Ghost within him; but are in very deed, Ghosts! These Limbs, whence had we them this stormy Force; this life-blood with its burning Passion! They are dust and shadow; a Shadow-system gathered round our Me; wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. That warrior on his strong war-horse, fire flashes through his eyes; force dwells in his arm and heart; but warrior and war-horse are a vision; a revealed Force, nothing more. Stately they tread the Earth, as if it were a firm substance: fool! the Earth is but a film; it cracks in twain, and warrior and war-horse sink beyond plummet's sounding. Plummet's? Fantasy herself will not follow them. A little while ago, they were not; a little while, and they are not, their very ashes are not.

The Effect of Prayer: From "Astriel."*

BY the aid of others, who are with us now for the first time, we are going to try to give you a little instruction in the verities of the Faith as they appear to us on this side of the Veil.

In regard to those truths which men have embodied in the Creeds we have little to say, for so much has been said already that, until much has been unsaid once again, men are ill-prepared to receive what we should have to say.

We, therefore, prefer, for the present, to leave you to look out for yourselves such truths as you find there, merely observing, as in passing, that all the Articles are true if rightly interpreted.

We would pass on, therefore, to speak of things of which men do not consider so much at the present time.

One thing it may be well to notice is the efficacy of prayer and mediation. You have already received some instruction on this subject, and we would add to it.

Prayer is not merely the asking for something you wish to attain. It is much more than that, and, because it is so, it should receive more careful consideration than it has yet received.

What you have to do in order to make prayer a power is to cast aside the temporal and fix your mind and spirit on the eternal. When you do that you find that

many items you would have included in your prayer drop out from the very incongruity of their presence, and the greater and wider issues become to you the focus of your creative powers.

For prayer is really creative, as the exercise of will, as seen in our Lord's miracles, such as the Feeding of the Five Thousand. And when prayer is offered with this conviction, then the object is created and the prayer is answered.

That is, the objective answers to the subjective in such a way that an actual creation has taken place.

This does not happen when the prayer is wrongly directed. Then the projection of the will glances off at a tangent, and the effect is only proportionate to the scattered rays by which the objective is touched.

Also, when a prayer is mixed with motives unworthy, it is proportionately weakened, and also meets with opposing or regulating wills on this side, as the case may require; and so the effect is not attained as desired.

CLASSIFIED PETITIONS.

Now all this may sound rather vague, but it is by no means vague to us. For you must know that there are appointed guardians of prayer here whose duty is to analyse and sift prayers offered by those on earth, and separate them

into divisions and departments, and pass them on to be examined by others, and dealt with according to their merit and power.

In order that this may be done perfectly it is necessary that we study the vibrations of prayer as your scientists study the vibrations of sound and light. As they are able to study and classify the rays of light, so are we able to deal with your prayers.

And as there are light-rays with which they are confessedly unable to deal, so many prayers present to us those deeper tones which are beyond the range of our study and knowledge. These we pass on to those of higher grade to be dealt with in their greater wisdom.

SOLIDITY OF HATE.

What applies to prayer also may be applied to the exercise of the will in directions not so legitimate.

Hate and impurity and greed and other sins of the spirit and mind take on here a solidity which is not seen or realised in your sphere; and these also are dealt with according to their merits.

Alas! those who say that angels cannot grieve know little of our love for our brethren still battling on earth. Could they see us dealing with some of these misusings of the Father's great gift they would probably love us more and exalt us less.

* From the Vale Owen Script.—Weekly Dispatch, Feb. 27nd, 1920.

us, as round the veriest spectre, is Eternity; and to Eternity minutes are as years and aeons. Come there not tones of Love and Faith, as from celestial harp-strings, like the Song of beatified Souls? And again, do not we squeak and jibber (in our discordant, screech-owl-like debatings and re-eriminatings); and glide bodeful, and feeble, and fearful; or uproar (*poltern*), and revel in our mad Dance of the Dead—till the scent of the morning air summons us to our still Home; and dreamy Night becomes awake and Day? Where now is Alexander of Macedon: does the steel Host, that yelled in fierce battle shouts at Issus and Arbela, remain behind him; or have they all vanished utterly, even as perturbed Goblins must? Napoleon, too, and his Moscow Retreats and Austerlitz Campaigns! Was it all other than the veriest Spectre-hunt: which has now, with its howling tumult that made Night hideous, flittered away?—Ghosts! There are nigh a thousand-million walking the Earth openly

So has it been from the beginning, so will it be to the end. Generation after generation takes to itself the Form of a Body; and forth-issuing from Cimmerian Night, on Heaven's mission APPEARS. What Force and Fire is in each he expends: one grinding in the mill of Industry; one hunter-like climbing the giddy Alpine heights of Science; one madly dashed in pieces on the rocks of Strife, in war with his fellow;—and then the Heaven-sent is recalled; his earthly Vesture falls away, and soon even to Sense becomes a vanished Shadow. Thus, like some wild-flaming, wild-thundering train of Heaven's Artillery, does this mysterious MANKIND thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown Deep. Thus, like a God-created, fire-breathing Spirit-host, we emerge from the Inane; haste stormfully across the astonished Earth; then plunge again into the Inane. Earth's mountains are levelled, and her seas filled up, in our passage: can the Earth, which is but dead and a vision, resist Spirits which have a reality and are alive? THOMAS CARLYLE ("Sartor Resartus").

THE PHYSICAL PHENOMENA OF SPIRITUALISM.

SUGGESTIONS FOR OVERCOMING DIFFICULTIES.

By ERNEST C. CRAVEN.

The subject of the physical phenomena of Spiritualism is one of intense interest. The recent work of the late Dr. Crawford must awaken all students of the subject to the immense possibilities before us—possibilities of any amount of further profitable research. In the past we have been perhaps too ready to accept the marvels of the séance-room without being willing to assist in the large amount of spade work which is always necessary to establish any new branch of science on a solid foundation. Now that the first sods have been turned for us by the distinguished investigator just mentioned, surely it behoves us not to let the matter sink into oblivion, but to carry on the great work so ably commenced. It is hoped that the following notes may be of some assistance in this direction.

THE EFFECT OF LIGHT.

One of the first difficulties we come up against in the obtaining of phenomena is the effect of light. It is well known that very powerful results may be obtained in a completely darkened room, but that a bright light will inhibit them. The consensus of opinion is that it is the violet end of the spectrum which is responsible for the inhibiting effect, though this is not a matter which can be regarded as completely established. In consequence of this inhibiting effect the following courses are open to us in regard to the lighting employed: (1) to reduce the quantity; (2) to arrange its character. The result to be aimed at is, of course, to secure maximum visibility with the least deterrent effect on the phenomena. It has been shown by Clerk-Maxwell and others that the yellow-green region of the spectrum is that of the greatest visual efficiency, as is very well known to those who practise the art of colour photography. It would therefore appear *a priori* that this is the colour of the light which should be employed in the séance room. It is noteworthy that it is precisely this kind of light which is emitted by fireflies and phosphorescent creatures in general. It has been stated that the firefly's light consists of ninety-five per cent. of visual rays which is vastly beyond the efficiency we can attain in artificial lighting. In order to obtain light of this character in the séance room we should employ colour screens to absorb from a more or less white source of illumination all those parts of the spectrum not required. Light approximating to the maximum visual efficiency is emitted by some phosphorescent sulphides after exposure to sunlight, but the phosphorescence is not entirely free from the violet and the ultra violet. It is interesting to note that according to Dr. Crawford's work, the plasmic structures were able to bear the light emitted by sheets of phosphorescent cardboard. This seems to show that the yellow-green region of the spectrum is in fact suitable for séance work. It will be noticed further that the plasmic structures which were invisible by the red light employed became visible when the cardboard was used. The diffuse character of this light must be borne in mind, as it is undoubtedly a great advantage. There is a great opportunity for somebody to carry this idea to its logical conclusion by making experiments in a room the walls and ceiling of which have been coated with a suitable phosphorescent paint.

Like Dr. Crawford a great many observers have found a red light to be suitable. There are two comments which might be made on this. Red light is of very poor visual efficiency and is fatiguing to the eyes. This may account to some extent for the invisibility of the plasmic structures. Secondly, a great many so-called red glasses pass very much violet and ultra-violet light. This may be cured by the use of a second screen, yellow in colour, but this leads, of course, to even dimmer lighting than before.

In some experiments made a few years ago we tried the yellow light of the sodium flame. Levitation and other physical phenomena could be observed by it very clearly, and a small table levitated with a one-hand contact could be brought within a yard of the light before dropping. The light used was probably about $\frac{1}{2}$ candle power, and as no screen was used a little ultra violet light may have been present. Most people are familiar with the effect of burning spirits containing common salt (sodium chloride) so that it is hardly necessary to remark that the use of the sodium flame imparts a peculiarly ghastly effect to the proceedings.

To sum up these remarks on lighting it may be said that research is needed in the direction of determining the character of the light which is best for the séance room. It is suggested that light of a diffuse character be tried. This is best attained by reflection from a whitewashed ceiling. Various screens might then be tried, each passing some definite portion of the spectrum and the effect noted on some standard experiment. For the latter perhaps the measurement of the force exerted on a spring balance would be suitable. The mean of several measures taken at frequent intervals would of course have to be taken, and the experiments repeated several times in order to get some idea of the accuracy of the results. A research of this kind could not fail to be of the utmost value and would fulfil a long felt want.

Dr. Crawford's work on the flash-light photography of the plasmic cantilevers is not yet quite complete owing to the fact that it was not possible to record the stressed structures. When the psychic structure is under stress, as during the levitation of a table, the reaction on the medium from a sudden bright light would appear to be very great, possibly dangerous. There is just a possibility that by making use of Le Bon's method of infra-red photography, the whole processes of levitation and rapping could be photographed or even cinematographed. Possibly the method might be extended to give visual observations, but this is unlikely. The infra-red method is thus probably confined to photography, but in view of the lack of experimental information in regard to the visual portion of the spectrum it cannot yet be said that this restriction is of any importance.

THE EFFECT OF MOISTURE.

Besides the effect of ultra violet light a second inhibiting factor comes into play in the obtaining of manifestations. This is the effect of atmospheric moisture. In a general way it appears to be fairly certain that wet weather is unfavourable to the phenomena, which only become really powerful in clear dry weather. Here, again, we are short of any records of a quantitative character. In the course of my own experiments, already referred to, some readings of wet and dry bulb thermometers were taken and the results seemed to indicate that when the relative humidity* of the air exceeded seventy per cent. no phenomena, or at the most very weak ones, were ever obtained. As the average humidity of the atmosphere of the British Isles is about eighty per cent., it follows that only on somewhat rare occasions do we get really good conditions. Much further work on this point is necessary. Results of the utmost value would be obtained if all those who are carrying out a regular series of sances would take and record readings of wet and dry bulb thermometers both in the open air and in the séance room during the sitting. The results can be tabulated with a note as to the character of the phenomena obtained, *i.e.*, whether results were obtained or not, and if results were obtained state if strong or weak, etc. A scale might be adopted, say, for example: + 2, very powerful; + 1, good; 0, moderate; - 1, weak; - 2, no results. This line of work may be highly recommended as the instruments required are cheap and the readings may be taken by anybody with very little practice. The more information which can be collected on this point the quicker we shall settle definitely a matter which is at present quite empirical. Should it be definitely proven that a dry atmosphere is favourable to the phenomena, it only remains for future experimenters to try the effect of drying the air in, and admitted to, the séance room. On these lines the conditions would soon be established, the observance of which would ensure that strong phenomena could be obtained without risk of failure.

(To be continued.)

LORD NORTHCLIFFE'S "PREVISION."

During the war we printed in a perfectly non-committal spirit a number of prophecies regarding the time of its end and events which would accompany its course. Other prophecies we refused to print as being utterly at variance with reason and experience, although in all the cases those who sent the prophecies were pathetically confident that they would be fulfilled. Looking back we can recall none of them that stood the test of time—the Kaiser was to have died in battle, to have been assassinated or to have committed suicide before the war closed. Also the British fleet was to have sailed through the Dardanelles and taken Constantinople, thus fulfilling several ancient prophecies, notably one by Nostradamus.

Mrs. Stuart Menzies, in a sketch of Lord Northcliffe (quoted in "John O' London's Weekly"), tells how during the war Sir Edwin Pears, who had lived for forty years in Constantinople, told Lord Northcliffe that we should undoubtedly be through the Dardanelles in a few months at most.

"Lord Northcliffe shook a dubious head, but with such conviction that my friend [Mrs. Menzies is referring to a friend of hers who was present] came away with gloomy forebodings in his heart.

"Four years later that friend reminded Lord Northcliffe of his 'prevision.'

"'Prevision!' cried Lord Northcliffe; 'I haven't got prevision. Any fool could have foreseen that. . . .'"

Leaning forward in his chair with one of those eager, vital movements of his, he added: 'I'm no more a prophet than I'm a business man (I pay Scotsmen to do that, and they do it very well). What I have got, however, is a news sense.'"

That "news sense," it may be added, however, answers very well to what we know as prevision. It is the prophetic faculty checked by common sense.

* By relative humidity is meant the amount of moisture in the atmosphere expressed as the percentage of the maximum which the air could take up at the temperature it possesses.—E. C. C.

"PUNCH" AND PUBLIC CLAIRVOYANCE.

We reprint the following from a recent skit, entitled "Earthly Matter," in "Punch," by the special permission of the proprietors of that journal. If it has the effect of improving the quality of the "clairvoyant delineations" given at some public halls, it will do us valuable service. We do not, of course, suggest that all public clairvoyance is of the character satirised by the "Punch" writer:—

A bleak bare hall, rendered visible rather than illuminated by half-a-dozen nude gas-jets imprisoned in globes of wire netting. Hanging at wide intervals round the walls are a few framed illustrations from spiritualistic periodicals; these form the sole attempt at decoration. Massed together at one end several rows of people sit gazing with a marked absence of excitement at the platform, where a bald-headed man with a pronounced Cockney accent is engaged in deploring the subservience of the majority of mankind to the bonds of earthly matter.

A gaunt individual by the door—in whom traces of the earthly still linger in the form of a strong smell of onions—calls my attention as I enter to an offertory plate on a small table. Satisfied with the material nature of my contribution he ushers me to a seat and removes himself from my neighbourhood, to my intense relief.

"And now," concludes the speaker, "I will not detain you any longer from being carried to 'igher spheres by the lady at my side."

A rustle of expectation passes through the assembly as the bald-headed man sits down and a stout lady with untidy hair rises slowly from beside him. For some appreciable time she stands with closed eyes while a series of mysterious shivers pass through her, then fixes a glassy stare on a woman in black in the front row.

"Standing behind your shoulder," she states, "is the spirit-figure of a man whose age, I should say, was about sixty when he terminated the earth experience."

Various members of the audience stir in their seats and gaze with ghoulis interest at the space behind the woman's seat.

"The eyes are blue," continues the medium rapidly, "the hair grey, the nose prominent, the face clean-shaven. Accompanying him seems to be the figure of a large collie-dog. Does the description apply to anyone you have lost?"

The woman hesitates.

"More or less," she replies doubtfully. "Part of it might be my 'usband. 'E certainly 'ad blue eyes."

"Does not the rest of the description apply?" inquires the medium in surprise.

"Well, not exactly," she admits with reluctant candour. "The bit about the grey 'air an' the nose sounds as though it might be my Uncle Joe. But then 'e wore whiskers—leastways 'e used to when 'e was alive."

There is a brief silence, broken only by a loud whisper from a lady in front of me, who states positively that the whole description exactly fits her own late father-in-law, and who seems to take it very much amiss that his spirit should be detected hobnobbing in this way with a perfect stranger.

"Perhaps your husband was clean-shaven," suggests the medium.

"Well, not what you might call clean-shaved," confesses the woman in black deprecatingly. "'E 'ad a longish brown beard. But 'is eyes were blue all right, jest as you said."

The medium makes no comment on this somewhat qualified tribute to her powers.

"But 'e didn't never 'ave any collie dog," adds her subject frankly. "I s'pose you're sure it is a collie dog with 'im an' not a small-sized tabby cat?"

The medium somewhat coldly disclaims any such trifling error.

"The spirit gives me a message for you," she resumes impressively. "He tells me that you have been much worried lately by one thing and another."

"Well, an' that's quite true," declares the woman with conviction.

"He says that you are not to worry," pursues the medium. "He and his fellows on the other plane are working for you and all will be well."

There is a murmur of approval from sundry members of the assembly, who seem to feel that the message does the spirit great credit and more than compensates for any inconsistencies in his personal appearance. With a renewal of the shivering symptoms the medium passes to another subject and in due course has dealt with some six or seven members of the audience with varying degrees of success, when something in the nature of a disturbance breaks out from somewhere near the front.

"Why don't she give me a turn?" demands a dissatisfied voice. By half rising I obtain a glimpse of a small man in a dirty collar whom his neighbours are attempting in vain to suppress.

"No, I won't keep quiet," he declares resentfully. "I paid my money same as the others. Why can't she give me a turn?"

The president rises with dignity.

"I must hask our friend to restrine 'is comments," he observes. "Nachurally the medium cannot deal with heverybody."

"She keeps doin' people all round me," retorts the objector in injured tones. "Why can't she do me same as the others?"

At this point the medium addresses the president in an undertone.

"The medium will take you next," he announces, turning to the small man, who subsides, for the time being, pacified. In a short space the medium turns her glassy stare upon him.

"Standing with one hand upon your shoulder," she asserts, "is the spirit figure of an elderly lady. The hair is grey, the forehead high, the expression serene and peaceful. She wears a dress of some dark material and a white lace cap. Do you recognise anybody?"

The small man ponders. "Any scars?" he inquires thoughtfully.

"Scars?" queries the medium.

"That's right," he assents. "Any scars on the face would 'ave bin done with a beer-glass?"

The disconcerted medium confesses that she has not detected anything of this sort.

"Then it ain't my old aunt," he says definitely. "Don't she give no name?"

The medium closes her eyes.

"Somehow the name 'Clara' seems to be passed to me," she says dreamily.

The small man ponders again. "I've known a lot of Claras," he remarks. "Wot's 'er surname?"

"I can give you no other name," replies the medium firmly.

"Why not?" he inquires in surprise.

The medium hesitates. "'Clara' is the only name I get," she explains. "No other is passed to me."

"Well, then, ask 'er for it," he rejoins easily.

The medium wavers and throws a glance towards the president, who rises with the same dignity.

"Our friend fails to reelise," he observes, "that communication with the discarnate still 'as its limitations. The medium cannot obtain all the hinformation that she would wish from the spirit world."

"Why not?" says the sceptic. "Surely she can put 'em a civil queschun?"

"She may put it," explains the president, "but it does not follow that it will be answered."

"Ho, don't it?" retorts the other. "Then wot's the good of 'er pretendin' to be so thick with 'em?"

The president smiles patiently.

"'Ere we get a hinstance," he informs the assembly "of the mistaken view of so many of the public. Our friend 'ere, being clothed in earthly matter —"

"Never mind my clothes," suddenly interrupts the small man with heat. "If you did the work I do p'raps your clothes 'd be the same."

Various persons join their voices to the president's attempts to explain, but the incensed small man refuses to listen to them.

"I didn't come in 'ere to 'ave no personal remarks made," he protests loudly. "I come 'ere to see some spirits. That's wot I paid my money for, an' you ain't shown me none."

"If our friend," begins the president, striving to make himself heard, "as come 'ere expecting to see discarnate spirits with 'is own heyes—"

"Yes, that's jest wot I do expect," cries the small man, who seems suddenly to have been converted into a violent opponent of the whole movement. "If there's discarded spirits standin' all round the 'all, as you pretend, 'ow is it I don't see 'em? Tell me that."

The president smiles in a superior way. "Of course," he explains patiently, "it is not given to heverybody to penetrate the veil. Only those moving at a certain rate of vibration are able to—"

"Never mind vibration," interposes the sceptic bitterly. "You don't mind vibratin' people's money into yer plate—I know that. Fat lot o' spirits you're acquainted with; why, they wouldn't associate with people like you," and, rising noisily, he makes his way in great disgust to the door.

THE REAL VALUE OF TELEPATHY.

POSSIBLE MEANS OF PROVING SURVIVAL SCIENTIFICALLY.

BY HUBERT WALES.

Whether or not there be in man an immaterial something, constituting his essential self and capable of surviving physical death, is, I suppose, the most momentous question that has ever confronted, or can confront, the human mind.

Theology has always asserted the existence of this something, which it calls the soul; but it has never been proved; and science has flatly denied it. For my part, as between the two, if there were nothing else, I would back the scientific man, for I have a far greater respect for his intellect. But I think there is something else.

I do not mean the experiments which have been carried out in the so-called "photographing and weighing the soul." Bodies have been photographed immediately after death, and a cloudy substance, invisible to the eye, hovering above them, is stated to have been impressed upon the plates. Dying people have been placed upon beds which were really delicately poised scales; and a loss of weight of about an ounce, for which no physical cause could account, is stated invariably to have occurred at the moment of death.

Such experiments, however, even though carried to the point of demonstration, would not prove the existence of the soul. They would prove merely that something ponderable left the body at death. That "something" need not be conscious or be a seat of consciousness. The soul or ego, in any true sense of the term, is immaterial, and therefore incapable of being either photographed or weighed.

Most of my life I have looked upon this immaterial soul, conceived as an independent entity, as probably a will-o'-the-wisp, springing from man's desire for immortality; but during the last few years I have been moving slowly, but fairly surely, towards the opposite opinion. It now appears to me to be no chimerical dream that the existence of the soul may ultimately become a matter of scientific certainty.

This modification of a view so long previously held has been brought about—and now we come to the "something else"—by telepathy, or the transference of thought by means other than the known channels of sense.

In one of my last books, "Blue Flame," published in 1918, I made great fun of telepathy. It is easy and tempting to make fun of anything "spooky." I am not the first writer, by many hundreds, who has slid into that seductive trap. To-day I am as convinced that telepathy is a fact in nature as I am that the earth moves round the sun; indeed, far more so, for the latter I have only on hearsay, whereas telepathy I know by personal experiment.

It would be impossible to give here any detailed account of these experiments, which were continued over a period of eight months, till the last flicker of doubt was removed. Anyone interested can read my Report in the recently issued Part LXXX. of the *Proceedings of the Society for Psychical Research*, available to the general public through any bookseller.* I will say only that, during those eight months, a woman in London—an honest business woman, with no connection with professional psychics—obtained in her sleep, night after night, impressions corresponding with incidents affecting my thoughts, to a degree of particularity and exactitude which no one in his senses could attribute to chance. I, all the time, was living at my home at Hindhead, forty miles away; and she knew nothing either of my family or surroundings.

These personal experiences are absolute proof, of course, only to me. To others they add but another small brick to the growing edifice of evidence.

Now, most people, when they hear of telepathy, immediately think of "waves" and "wireless," of some physical or mechanistic process. It does not occur to them as possible that it can be anything else, if it be a fact at all; the association of ideas is almost inevitable.

If that should prove to be the explanation, it would not appear to me that we had added anything of special interest or value to our knowledge. For I do not think telepathy is at all likely to prove of practical service in the world's affairs—to displace telegraphs and telephones. Probably it works through the subconscious mental strata: at all events, the conscious mind appears to have very little control over it.

What gives telepathy its intense interest is the fact that there are reasons which make it very difficult to suppose that it is a physical process at all, that there is any actual passage of a message, occupying time, through space.

These reasons it is again impracticable to go into here. I will merely roughly indicate two.

When you listen at the receiver of a wireless apparatus, you hear a series of slight sounds like musical notes. That is a message coming through. But it is absolutely meaning-

less to you, unless you know the code. And even if you know the code, it is still meaningless to you unless you know the language from which the sender is translating into code.

Now, if telepathy were a matter of "brain waves," these "waves" could, similarly, only impinge on the receiver's brain as a series of faint taps, or in some such way. They would convey nothing to him whatever, not even that a message was being sent, unless he had previously arranged a code with the sender.

The second reason I will mention is that, if telepathy were a physical process, we should expect the messages to become more and more feeble as they got further from their source, to decline in exact ratio to the distance, according to what is known as "the law of the inverse square." The telepathic records, however, indicate no such attenuation: on the contrary, they suggest emphatically that distance has no influence whatever upon the occurrence and the clarity of communications.

Well, but if it be not a physical process, you may ask, what is it? It would seem—let us whisper it, for it is a frightful scientific heresy—that the brain can have nothing at all to do with it. It would seem that there must be something in man—call it mind, call it soul, call it what you will—which is not confined to the physical organism, which is free, for which space has no existence, which, in some sense, can be a thousand miles away and also here.

It is a staggering hypothesis; but it is one which no one who has looked into the facts can avoid at least facing. Science, indeed, will not officially do so. In the course of a comparatively few years, it will be obliged, I think, to recognise telepathy as a fact: the pressure of evidence will probably become so great, that it could ignore it only at the price of allowing itself to be side-tracked, as effete and incapable of further advance—a contingency in the last degree unlikely.

But having recognised it, scientific men will undoubtedly assume that it is a physical process operating between brain and brain, and base their investigations into its nature rigidly and solidly upon that assumption. They will not allow themselves (officially) to entertain the hint of a suggestion of a possibility of any other explanation.

It will be interesting to watch them trying to make it fit into their laws. They may succeed. Unlikely as it seems, he would be a bold man who would assert that there are no unsuspected secrets in the treasure-chest of nature, which would disperse what seem at present insuperable difficulties. If they succeed, then an interesting little oddment of no practical value—"brain waves"—will have been added to our knowledge of things.

On the other hand, they may fail. If they fail—but they will not admit failure without a prolonged and terrific struggle—then the existence of the soul will have been demonstrated, and materialism will have received a *coup de grâce* from which it can never rise.

And that, no one, probably, will deny, would be a result incomparably more momentous than any so far achieved in the history of science or the world.

BUILDING THE BRIDGE.

A PARABLE.

Once upon a time in a certain bleak country, cut off from a more fertile and sunny region by a ravine through which flowed a dangerous torrent, there arose amongst some of the inhabitants an ambition that the torrent should be bridged. But the mass of the people, dull and acquiescent in their conditions, were more or less apathetic, and nothing was done. The skilled artificers and engineers were of much the same mind, saying they had other things to think about, for the task was regarded by some as impossible. But there came a day when a blacksmith with a few rough labourers, impatient of the dull inaction of their fellows, set about the task themselves to the wonder and amusement of many idle onlookers. Even the skilled engineers and craftsmen spared a few moments from their work to watch the spectacle, and many were their jibes at the uncouthness of the blacksmith and his motley helpers. They were clumsy; they were awkward in their movements; they made ludicrous blunders in their workmanship, and the like. There would have been no end to the fire of criticism and ridicule, but that a great voice spoke from amongst the crowd, the voice of one whom the populace knew and received as a prophet. Said he, "Cease this foolish babbling. These men whom ye despise have been chosen by the Gods not because of their gifts but because of their courage, their devotion and their spirit of unselfish service. Ye who mock at them should rather think shame that they have had to take the place of those who having the ability to build the bridge had not the same spirit; having the gifts, but not the willingness to use them worthily. These men will succeed, and the bridge will be a monument to their self-denying work so far as it is useful. So far as it is botched and clumsy because of their unskillfulness it will be a record of the selfishness of those who could have made the bridge noble and handsome, but who held their hand and only mocked at the workers and their work."

D. G.

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PERSONAL REACTIONS TO SPIRITUALISM.

ADDRESS BY MR. J. D. BERESFORD.

(Continued from page 201.)

THE SPIRITUALIST PICTURE OF A FUTURE STATE.

Mr. Beresford next came to the general evidence concerning the future state of existence and the influence of Spiritualism as a religion. "With regard to the former I may take three examples as more or less representative, though I believe I must have read nearly a hundred. These examples are 'Raymond,' Vale Owen's revelations, and two books by J. S. M. Ward. Now, I must begin this part of my address to you with the confession that no material has so shaken my faith in the truth of spirit messages as these revelations. I tell you quite candidly that Vale Owen's Heaven would be hell to me. It may be that the violence of my re-action from orthodoxy has not yet spent itself, but the Sunday School piety of the picture I have cited (I speak of the general effect produced on me) is, to my mind, intolerable as a vision of a future life. I, personally, would choose any alternative to escape it. The revelations of Raymond Lodge seem to me little better. On the 'material' side I find nothing to attract me save the ideal of service. I do not, like the sceptical critics of Sir Oliver Lodge, find anything ridiculous in the idea of creating an appearance of reality out of the essences of human thought and experience. I see no reason why, given the conditions described by Raymond, a spirit in that phase of being should not re-create the illusion of smoking an actual cigar. That seems to me probable enough on general principles. No, what repels me is the general picture of a future state as set out in these communications. My third instance is that of Mr. Ward's two books, and these come into another category. I had an innate sense of the 'truth' of much of his material. Nevertheless, I was not greatly attracted by his vision.

"This brief résumé, however, by no means exhausts my personal re-actions to this branch of the subject. I have been, for instance, considerably influenced by certain agreements common to nearly all the accounts I have read of a future state—such a general consensus of opinion, for example, as that relating to the perplexity of the newly released spirit when physical death has come very suddenly.

"Returning, then, to my attitude towards the revelations that have so far been received of the life on the next plane of existence, I am willing to concede that in a few particulars these revelations appear to me logical and consistent; but when in the course of my study of this question I had admitted that to myself, I was faced by the blank wall of having to conceive a future state that appeared to me infinitely less desirable than my present one. Naturally, I had to find a way of escape, and the first sketch plan of that way was recently published in Huntley Carter's Symposium; a reprint of two articles from the 'Westminster Gazette.' Briefly, what I have there indicated, with a view to convincing myself rather than any of my readers, was a thing for which I can find certain justification in the record of spirit communications. My theory is, in fact, that immediately after death the overwhelming majority of us may pass into what I will call the realm of specialised illusion. In that realm we re-create from our earthly thoughts and experiences the desires and tendencies of our earth life, much as we now create those desires and tendencies in fantasy or day-dream. The difference between these two forms of fantasy, however, is very considerable. Here we are surrounded by gross and relatively unpliant matter, in this other sphere I imagine that the form of matter by which we shall be surrounded will be as plastic, as easily moulded by thought and desire as, say, the plasma I was discussing earlier in this paper, or as the ethereal bodies of the fairies. Thus, I posit that the newly released spirit will in effect create its own surroundings, and if it be able to communicate with this plane of being will describe those surroundings as having an absolute reality, whereas their reality can only be relative, dependent upon its own thought and expectation. Furthermore, I assume, and for this I have strong evidence from my reading of spirit communications, that like will draw to like in this phase of being, and will thereby, by a confluence of similar thoughts, expectations, and desires, tend to create a still greater appearance of reality in the surrounding thought forms. In these communities, then, I imagine that the illusion of reality will be a dominant one, and that any messages they can get through to us will represent this reality of theirs as an absolute, and will reject any other as false. These communications, in short, will represent dogmatic pronouncements upon subjects that are in fact only known to the communicators from one very limited aspect. Finally, therefore, I hold myself at liberty to reject any or all of these anticipations as representing a foretaste of what I, myself, may expect when I pass over.

"If this theory of the state of illusion following death

could be given validity and accepted as a general tenet it would have a very considerable influence on the mind of a certain set among what is called the intelligentsia, and thus on a body of thought that would be a valuable asset in relation to general Spiritualistic teaching.

SPIRITUALISM IN ITS RELIGIOUS ASPECT.

"I come, now, to my last reaction to what I may call Spiritualistic teachings, and that is my reaction to their religious aspect. I am, of course, prejudiced in the connection, as you will have gathered from my earlier confessions. At the same time I can at least endorse most heartily what I conceive to be the main principle of Spiritualistic teaching, namely, the supreme power of Love and its manifestation in personal service. This principle, I am convinced, is the basis of all religion, however perverted it has become in the practice of sectarian religions. And it is here, primarily that I look forward to seeing not only a new faith but, with even greater eagerness, a new practice developing from Spiritualistic teachings. In a sense Theosophy may prove to be the forerunner, the John the Baptist of a Spiritualistic creed. The main principles of Theosophy seem to me to be sound. Their ideal of universal brotherhood, without respect to race, language or colour, is beyond criticism. Yet I feel that the Theosophical Church has somehow failed to influence the imagination of the mass of people generally. For one thing it has produced no very admirable leader. I believe that Theosophy, as a whole, has failed, or partly failed, because its philosophy and practice were too deeply tinged with Eastern occultism. It has seemed to me that the manifestation of the spirit has taken two distinct courses. One of these is by way of Eastern occultism which looks inward, the other by way of Western science which looks outward. (The method of a true Christianity, it may be noted, follows the latter course.) Now these two methods I believe to be the two halves of a perfect whole which must be united before we can have a complete world religion. Science is a part of the great scheme that is implied by the almost universal religious symbol of the incarnated God. For if this God, the Immanent Spirit of the Universe (or it may be that we know only the immanent spirit of the solar system), if He has entered matter in order that His knowledge of matter may be perfected by the sacrifice, then all ways must be known, the objective way of science and intellect as well as the subjective way of occultism and intuition. And, indeed, is it not true that in the last few years the investigations of the scientist have tended to confirm and to meet the knowledge of the mystics? For instance, the physicists pushing their researches deeper and deeper into the investigation of matter have found, by actual observation and experiment, the ultimate molecule becoming more and more remote, dissolving, as it were, in their grasp into a mere abstraction so infinitely tenuous that it has ceased to be material and is evident only as force. And on another side I find something very splendid and uplifting in the latest inferences of the astronomers, who, as you no doubt know, are inclined now to regard our immense universe, containing some three thousand million stars, as being merely one nebula among the thousands of nebulae that are visible in the sky.

"I have cited these stupendous instances of scientific discovery because I have felt it necessary to confirm my claim that science must be satisfied no less than the religious instinct in the world religion of the future. But along with our theory of being, of the universe and of the Immanent Spirit, we must have practice also, because in this thing the practice of religion is the way of our development in knowledge.

"And if the Spiritualist religion is to permeate the whole mass of mankind, it must first and foremost avoid the snares of sectarianism and of policies. Those are the snares that have so far tripped the Churches which have preached love and practised hate, which have held up a wonderful symbol of the forgiveness of all sin in the Atonement and at the same moment coupled their symbol with the threat of eternal punishment; and have done these things because they insisted that their way of salvation was the only way, because they were incapable of charity towards those who disagreed with them on insignificant points of doctrine.

"I have insisted, perhaps, rather too warmly on this point, because I know that it is a very vital one. The public Press has done so much harm to the cause of Spiritualism this winter by its publication of, and comments upon, revelations of the Vale Owen type. For even if the theory of the state of temporary illusion is fallacious, we

must certainly believe that no single report of life on the next plane can be an exclusive one. There must unquestionably be an immense range of experience on the next plane of being; a range probably far more diverse than in this various world of ours. Yet the general public is asked to accept, and does accept without the least thought, any one report as being *typical* of the life immediately after death.

"I began by asking you to realise as fully as you are able what reasonably intelligent men and women are thinking to-day about Spiritualism and Psychical Research. Those who are in the movement—the Spiritualist movement, at least—are fully convinced of the truth of their beliefs. But I feel that it is their duty to convert the whole world. (It is so terribly in need of conversion just now.) And to do that I want in the first instance material proofs sufficient to shake the scepticism of the Royal Society—not proofs of our survival after death in this instance, but of the facts of mediumship, of powers hitherto regarded as supernatural, of the existence in the human body of matter that cannot be reached—in a living state—by the microscope or the scalpel. And in the second instance I want to see the foundation of a Spiritualist religion founded on the unshakable principle of universal brotherhood and the service of humanity, a religion of altruism and love that will make war impossible and inaugurate here on earth those thousand years of peace in the course of which mankind shall prepare the way for the coming of the new race." (Applause.)

The lecturer having invited discussion,

Lord Molesworth said that he had no doubt that Mr. Beresford's investigations were on the right lines, and would ultimately bring him to the goal he was working for—the utter annihilation of sceptics and materialists.

Mr. Engholm asked, as the lecturer had expressed his dislike to the Vale Owen picture of the world to which we were destined to go, had he conceived in his own mind the kind of world to which he would like to go? (Laughter.)

Mr. Beresford said his first desire, on leaving this world, would be to investigate the solar system. His great aim would be the acquisition of knowledge.

Mr. Engholm said the speaker appeared to think that in the Vale Owen script there was a dogmatic assumption regarding the next life, but as a matter of fact the communicators again and again pointed out that they were only referring to the one small facet of that life, the tiny orbit in which they moved. If the newspaper presentation gave any other impression he was afraid that he was largely to blame. The public needed to be awakened, and when it was considered how little they knew of these things, it was decided, in order to arouse their interest, to call the articles the *Life Beyond the Veil*.

Dr. Abraham Wallace desired to know whether Mr. Beresford in his investigations had studied the records of the wonderful phenomena of some forty years ago when many mediums seemed to be possessed of powers exceeding those of to-day. What occurred with them had been thoroughly attested by many scientifically trained observers. He had found recently in an interview that Schrenck-Notzing knew nothing of phenomena similar to those which he had investigated with the medium Eva C. Dr. Wallace instanced the wonderful materialisations with Mr. George Spriggs, where forms were seen in broad daylight. In this case, he suggested, Mr. Beresford would have had no doubt of the ectoplasmic form being moulded by spirits. Mr. F. W. H. Myers had an equal difficulty in coming to a full belief until, through a certain medium, he saw in a crystal the face of a close intimate friend, long deceased.

"THE NATURE OF THE ETHER."

Lieut.-Colonel writes:—

I am afraid Mr. Hooper misses the point in his reply on page 209 to my letter.

The original reference to *nothing* in the argument did not imply ether, but the interspace between electrons, which I assume to be immaterial ether. The expression, later in the letter, which he quotes, is not an assertion, but an argument based on the preceding quotation.

He also pins me down to a statement which I did not make, that ether is *the* substance beyond the boundary of material laws: my deduction was that ether was (a) substance, etc.

The electron may be the ultimate substance *subject to material law*, but to assert that ether is the *ultimate substance* would be to imply that ether was the First Cause. Does Mr. Hooper suspect me of materialism?

There must be substance beyond substance *ad infinitum*, whether of ethereal nature (if that can be specified) or not, even as there is spirit beyond spirit. But I prefer to deduce the point from reason, rather than rely on mysticism.

The paradox offered for solution appears to "give away" his own contention, but if we recognise that the electron is ultimate *matter* (matter being but perceptible force), and the electron is electricity, then electricity, in the bulk, is atomic, or to be exact, electronic.

A strong mind is greater than a strong hand. The clear thinker will always have a greater influence than the man who wields the bludgeon of force and coercion.—E. P. G.

FESTIVALS OF THE VIRGIN.

A SERMONETTE ON THE LARGER ASPECTS OF THE INCARNATION.

By DR. ELLIS POWELL.

Last week the Church celebrated Lady Day. I have never been able to understand why a section of the Christian world should condemn these recurring anniversaries dedicated to the memory of the simple Maid who was selected, by inscrutable Wisdom, to be the channel through whom the Word should be made flesh, and dwell among us. Mariolatry some people call it. They forget that the honour done to Mary was so conspicuous as to render the news fit message for an archangel to convey. Yet some of the Higher Critics have not stopped at criticism and reprehension. They have gone on to tell us that the whole story of the Virgin Birth is a fond thing, vainly invented—a pretty legend, if you like, but utterly foreign to human experience.

Unfortunately for the Higher Critics, the advance of science is for ever (and never so rapidly as nowadays) demonstrating the "impossible" to be a fact, and bringing within the range of actual experience things which we had been told could never happen. The Resurrection is to-day a great Fact with scientific endorsement behind it. Not that it wanted such support, as far as the faithful were concerned. But anyhow, the proof has come. I venture to forecast that many readers of these lines will not taste of death till they see the Virgin Birth as much a fact of science as the Resurrection. The basic truths of Christianity are borne onwards upon the advancing tide of human knowledge, instead of being found repugnant to them.

Doubtless one inspiration of the endeavour to belittle the story of the Virgin Birth is a misapprehension of its significance. Misguided men have sought to use it as a means of discrediting wholesome and fruitful marriage. If that view had found universal acceptance the earth would long ago have been depopulated. The truth is that Christ was not born of a virgin to signalise the divine regret that other people were generated in a different way, but in order that He might be the universal Man, free from the racial exclusiveness which ordinary human paternity would have stamped upon Him. In Him shall all the families of the earth be blessed: but no race may claim Him as a product of its own. Of a rational soul and human flesh subsisting, the human Maid was the channel of His advent, but He is Cosmic, not merely Terrestrial, Man.

Contemplated in this light how immensely the whole Scheme of the Incarnation, sublime as it already is, gains in breadth and glory. We know (for we have it on St. Paul's authority) that Christ is in some mysterious way the means by which the whole universe is sustained in being. Not only our little wayside planet, but all the gigantic worlds that make the glory of the midnight sky, are held upon their pathless tracks by His power and influence. Can we doubt that He has manifested Himself to these, as to us? Can we hesitate to believe that the revelation which we have received has also been bestowed upon our fellow creatures far away in other planets of this system, as well as upon those who have for neighbours the clustering orbs of the Pleiades, and the scintillating radiance of Orion?

To them the Cosmic Man, the Eternal Son of Him who brought the cosmos into being, might well come, as He has come to us, with tidings of great joy, fitted to the stage at which their spiritual and intellectual evolution had arrived. They would be joined to us in some vast project of all-embracing love. There must be a myriad obstacles to the fulfilment of such a task by offspring of Terrestrial parentage, conditioned by human generation, and stamped with a racial brand. But if in each whizzing sphere the Incarnation is repeated—if to some gracious Maid in every world there is brought, as to Mary, the solemn message of Annunciation—then each Manifestation is apt to the world which it gladdens, and precisely adapted to the denizens thereof:—

"Not in our little day
May His devices with the stars be guessed,
His pilgrimage to thread the Milky Way,
Or His bestowals there be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million gracious gospels—in what guise
He walked the Pleiades, the Lyre, the Bear.

O be prepared, my soul!
To read the inconceivable, to scan
The myriad forms of God those stars unroll
When, in our turn, we show to them a Man."

But when we think of the application of this gigantic and beneficent scheme to our earth and its teeming and toiling millions, can we withhold our reverence and honour from the lowly Maid of Nazareth, who was chosen to be its human instrument? To remember her, on days which recall her share in the great drama of the universe, is not Mariolatry, but simply honour where honour is due.

LIGHT,

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W.C.1. Tel: Museum 5106.

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IDEAS OF HEAVEN.

Mr. J. D. Beresford, in his recent address to the Alliance, said that the heaven depicted in the Vale Owen Scripts would be to him a sort of hell. Well, every man to his taste, or, to adopt a variation of the French proverb suggested by a witty poet, *Chacun à son dégoût!* "Views of Paradise differ," as a recent writer in the Press put it.

To us Heaven suggests the idea that it is the place where one is most at home—it may be either an humble or an exalted sphere, but it is Paradise to the person principally concerned.

To the tired old charwoman, in the well-known verses, Heaven was the place where she was "going to do nothing for ever and ever." But that, of course, is a state of mind soon to be outgrown when the subject of it has been sufficiently rested.

Some would find a Heaven after their own hearts in a place where everybody and everything was in a state of furious and unceasing activity, wheels turning, machinery rattling, and people rushing incessantly in and out all the time, engaged apparently in seeing that all the other "heavens" were stirred up and kept equally busy. That also, we think, is an ideal to be left behind with further experience. It is so clear that a true life is a condition of alternate rest and activity, and also that the highest states of activity are those of quiet power.

The fact is that our ideas of Heaven, like our other ideals, are liable to continual change and also depend on a given condition. The tired man wants rest, the bored man change, the diseased man health; and their ideal heavens are constructed accordingly.

We have known people so utterly wearied of life that they have announced that the Heaven they would most enjoy would be complete annihilation. It was illogical but intelligible.

But beyond all these aberrations of sentiment and ambition, which belong simply to time and the hour, is there any definite and permanent idea of Heaven, generally and not personally and partially applicable?

Surely there is, and as surely it is a reality. It is *Harmony*, not merely concordant with some passing mood or temporary state of the soul, but with its deepest needs and its truest consciousness. It is that state in which the spirit feels that at last it is at home after a long travail "on the homeward way."

BORN "FROM ABOVE" OR BORN "AGAIN."

(FROM SIR OLIVER LODGE.)

To the Editor of LIGHT.

SIR.—Allow me to congratulate Dr. Ellis Powell on his singularly complete answer, on page 190 of your issue of March 19th, to a very natural and legitimate enquiry addressed to him from Old Hill, Staffordshire, about the correctness of his emendation of a New Testament passage about being "born again."

And the point is worth emphasising; for the Revisers of the New Testament, evidently through some compromise, have in this instance failed to carry out their usual principle of translating the same word in the same way, and have merely modified "again" into "anew," which gives no satisfactory clue to the real meaning. They were doubtless influenced by Nicodemus's rather silly question which follows, and may have doubted the popular interpretation of some Aramaic word presumably used. But the Greek is as

clear as possible; and it is not all modified in Westcott and Hort's most accurate modern version of the Greek Testament.

It may be worth while to add that the word, *anō* whence the word under consideration *anōthen*, is derived, is full of the significance of "upwards"; and is equivalent to the Latin *sursum* (in, for instance, *sursum, corde*, "up with your hearts"), it is also used for "above," and "on high," like the Latin *supra*. Moreover, *hoi anō* meant in old time "the living," as opposed to *hoi kato* "the dead." But, inasmuch as the word *anō* is occasionally applied to time instead of space, and since a reckoning of time "upwards," "up the stream of time," may reach the date of something which happened "formerly," it is just possible to get from *anōthen* the idea of "anew."

But I find that those learned and quite unprejudiced scholars, Liddell and Scott, in their smaller dictionary at any rate, attach no such meaning even as "anew" to *anōthen*. The first and chief meanings which they give are "above," "from heaven," "on high"; or, prefixed to *gē*, "above ground"; while the second and much less usual connotation is "from the beginning." No suggestion of "again" is attributed to this word by these authorities.—Yours faithfully,

OLIVER LODGE.

Mr. A. C. March (East Finchley) writes:—

With reference to the correspondence (page 190) on the translation of the Greek *anōthen*, it might interest your correspondent, Mr. Oldham, who questions Dr. Ellis Powell's translation "from above," to know that I have a copy, dated 1885, of the Gospel of St. John in Greek, with literal, interlinear and analytical translation by James Hamilton (author of the Hamiltonian Language System), which gives the following as translations of the passage under discussion, and of others quoted by the doctor:—

"Verily, verily, I say to thee, if any one might be born not from above, he can not see the kingdom of the God."—John iii., 3.

"It behoves you to have been born from above."—John iii., 7.

"The coming from above is above of all: the being out of the earth, is out of the earth, and speaks out of the earth: the coming out of the heaven, is above of all."—John iii., 31.

"... if it was not having been given to thee from above."—John xix., 11.

"... from of the from above woven through of whole."—John xix., 23.

It is interesting to note how this version supports Dr. Powell.

THE FAITH OF HARRY LAUDER.

"A Minstrel in France," by Sir Harry Lauder, is a book the perusal of which cannot fail to increase any affection and regard its reader may have already felt for that lovable personality. Of especial interest is the passage in which the author describes how, in answer to prayer, he was able to overcome the first passion of grief and resentment aroused by the news that his boy had fallen in the war. It will appeal to every father and mother heart:—

"But God came to me and slowly His peace entered my soul. And He made me see, as in a vision, that some things that I had said and that I had believed, were not so. He made me know, and I learned, straight from Him, that our boy had not been taken from us for ever as I had said to myself so often since that telegram came.

"He is gone from this life, but he is waiting for us beyond this life. He is waiting beyond this life and this wicked world of war and wanton cruelty and slaughter. And we shall come, some day, his mother and I, to the place where he is waiting for us, and we shall all be as happy there as we were on this earth in the happy days before the war.

"My eyes will rest again upon his face. I will hear his fresh young voice again as he sees me, and cries out his greeting. I know what he will say. He will spy me, and his voice will ring out as it used to do. "Hello, Dad!" he will call, as he sees me. And I will feel the grip of his young, strong arms about me, just as in the happy days before that day that is of all the days of my life the most terrible and the most hateful in my memory—the day when they told me that he had been killed.

"That is my belief. That is the comfort that God has given me in my grief and my sorrow. There is a God, Ah, yes, there is a God! . . . I have seen the stark horror of war. I know, as none can know until he has seen it at close quarters, what a thing war is as it is fought to-day. And I believe as I do believe, and as I shall believe until the end, because I know God's comfort and His grace. I know that my boy is waiting for me."

"God's plans, like lilies, pure and white unfold;
We cannot tear the close-shut leaves apart,
Time will reveal their calyxes of gold."

FROM THE LIGHTHOUSE WINDOW.

From the moment of opening the Exhibition of the *LIGHT COVER DESIGNS* on Tuesday morning last, visitors started to stream in, and the interest has been sustained throughout the week. Special interest has been taken in the voting scheme, and the competition for the three prizes to be awarded has been very keen, practically every visitor recording his or her vote.

We offer our condolences to Sir Arthur Conan Doyle on the death of his brother-in-law, Mr. E. W. Hornung, the well-known author of "Raffles."

The renowned photographs of fairies in Yorkshire are to be shown in a series of afternoon lantern lectures for children at the Brompton Rooms, 153, Brompton-road, on April 12th, and following days. The proceeds are to be devoted to the Brackenhill Home School, Letchworth.

We have received the first number of a new French psychic monthly called "Psychica," the director of which is Madame Carita Borderieux. Madame Bisson writes an interesting account of her investigations, under the title "The Phenomena of Materialisation," and among other readable contributions there is a sketch of M. Camille Flammarion, with a portrait.

An article, entitled "The Message of Easter," by "A Churchman," in the "Daily Mail" (March 26th) contains this passage: "While there are numbers groping painfully and bewilderingly to discover the great truth which Easter enshrines, the true believer has it. He needs no Spiritualistic séance, no message from the dead to bring him conviction. He wants no scientific proof. He has that serene inner consciousness of certitude which nothing can shake. His belief in immortality rests, as Dean Inge has pointed out, on faith 'in supra-temporal absolute values' which has nothing in common with the 'revelation' on which Spiritualists base their belief." We may merely add in comment that Christ appears to have thought differently. He was not content to leave it to faith in "supra-temporal absolute values," but gave to his followers what Dr. Ellis Powell has pointed out was in many respects similar to a modern Spiritualistic demonstration.

The Chicago journal, "The Hamiltonian," which deals with political, scientific and social subjects, prints as its motto the following lines from a poem by Sir Arthur Conan Doyle:—

"Trace my pathway among men,
Show me how to strike, and when:
Take me to the fight and then
Oh, be nigh!"

"The Spectator" recently published an article entitled "A Clearing House and Central Bureau for Mediums," in which the writer says that at one time he tried to calculate the kind of intelligence department which Mrs. Piper would have had to establish throughout America in order to enable her to find out the kind of things she used to tell her sitters about their private lives. In the end he decided that such an idea was not workable.

He writes:—"No doubt a great deal of the information could have been obtained after patient investigation by a staff of highly trained detectives, but it would have been an expensive job. Even the picturesque notion that the mediums all over the world pool their information will not work. If there may be combination of this kind there can also be competition, and of a very fierce kind, which would soon lead to somebody giving the whole show away, or else blackmailing the organisation in such a way as to drive it into bankruptcy."

All those who encounter baffling experiences in the course of their psychic research, and all those who want enlightenment on any point, or additional information, are invited to send their queries for answer in our Question and Answer page.

There seems to be a fashion now with some clergymen to admit the truth of Spiritualism, but to advise their hearers to have nothing to do with it. The Bishop of Wakefield (Dr. Eden), at the Huddersfield Parish Church, on March 18th, delivered the concluding address on subjects raised at the Lambeth Conference, the topic being "Christian Faith in Relation to Spiritualism, Christian Science, and Theosophy." He said they must recognise what was true in every system of thought, however wrong its ultimate tendency might be. There were elements of truth in all three systems and honest minds concerned in their investigation. He urged ordinary Churchpeople, however, to leave them alone. Anything which approached the occult was fraught with manifest dangers.

Hypnotism and the sub-conscious mind were referred to in a case before the Court of Criminal Appeal last week, where a man sentenced for murder, hypnotised after the crime, told the same story as he had done when in his normal state. Doctors for the defence put forward the theory that when the crime was committed the man's sub-conscious mind was actuating him.

Mr. Justice Darling, in dismissing the appeal, said that the law of England did not recognise the theory of slabs of intelligence, beginning with the subconscious base, and finishing with the conscious mind.

In the "Colne Times" (March 18th), a correspondent, "J. N.," relates this incident concerning a Major in the British Army: "He was just a plain, everyday man, with nothing of the mystic about him. Not long ago he took a house for a short time in one of the Channel Islands. He, and his whole household, heard, on various occasions, a motor car drive up to the door. The servants often had to go to the hall door, and throw it open, expecting to find a visitor, but they never found a trace of either car or people. My friend noticed that the invisible motor car had a distinct puffing noise, such as is made by a certain type of old-fashioned car. Then he found that the motor was only heard on certain days of the week. He made inquiries, and discovered that the former owner of the house, recently dead, had used just such an old-fashioned car, and that on certain days of the week he drove down to port, to meet the steamer which brought the mails. The motor was only heard on the days when the mail steamer arrived."

We lately had an application from a gentleman who is compiling a hymn book and wished for advice. We suggested a resort to "Hymns that Have Helped," Mr. W. T. Stead's compilation. Those who are looking for hymns of inspiration or comfort will find in this book much that is helpful.

The Journal of the American Society for Psychical Research, reviewing Dr. A. T. Schofield's book, "Modern Spiritism: Its Science and Religion" points out that he "talks of 'telepathy and allied processes' as though these constituted an unquestioned and explored field, which is far from being the case. And he often starts a paragraph by intimations of the explanatory efficacy of telepathy, the subconscious mind, etc., and then brings in an instance which admittedly cannot be so explained. He believes in communicating spirits, but seems to think that evil ones are either vastly in the majority or that the Deity favours them in the granting of passports."

Mr. Alfred Rowe, in the "Two Worlds," in paying tribute to the memory of his friend Mr. J. J. H. B. Moss, who passed away on March 7th, describes him as probably the most remarkable spiritual healer produced by the Spiritualist movement in the North of England. He says: "A peculiar thing about Mr. Moss's healing power is that it did not become first noticeable in the circle itself. It first came, he assured me, in visiting, whilst on his way to work one night, an old woman who was supposed to be dying. In shaking hands with her as he believed for the last time, he felt a virtue go out of him, and instead of dying, she recovered. That was the beginning, and from that his fame began to spread with every new recovery, so that in a little time his name was almost a household word in the North, and no complaint was thought by people too stubborn or hopeless for Mr. Moss to heal."

He adds: "How many and how varied the cures affected by Mr. Moss it would be impossible to say, they were practically innumerable, and their variety embraced nearly every complaint from tumours and paralysis to colds and catarrh. Some years ago a Newcastle editor verified a great number of cases, and wrote a pamphlet about them, and these, together with others I know of, have heard of and referred to, numerous letters I have seen and which are held by his family, would make a large volume. Some of them are so remarkable that if Mr. Moss had lived in medieval times or in Palestine 2,000 years ago, he would assuredly have excited wonder and the query, 'What manner of man is this?'"

In a recent article in "Answers" dealing with ghosts of the British Museum, the writer says: "One of the best authenticated was the apparition of Dr. Wynn Westcott, the famous London coroner. On Friday, April 13th, 1888, Dr. Wynn Westcott was confined to bed with a feverish catarrh. He was much annoyed, because he had promised to meet two friends of his at a quarter to eleven that morning in the library of the British Museum. Judge of his astonishment, however, when, on going to the Museum several days later, he was greeted by a lady with the remark: 'Is it really you to-day, or is it not?' He naturally asked her what she meant, and in reply learned that at the very time he was lying ill at home, fretting at not being able to keep his appointment, he had been seen by several people, including one of the officials, walking round and round the library as if in search of someone."

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 207.)

IN the two previous issues of *LIGHT* we have confined ourselves entirely to the evidence set down by Mr. Edward Bush as proof that Mr. Hope and Mrs. Buxton, of the Crewe Circle, do not produce spirit photographs by psychic means at all, but by fraud and trickery, and that of a very simple character, this being Mr. Bush's explanation of the psychograph and spirit extra we have under consideration. We have refrained from making any comments nor do we intend to do so until the evidence of both sides is before our readers. Any names that have been mentioned in these articles occur in the Bush pamphlet, "Spirit Photography Exposed," and with the exception of the two letters we have received from Mr. Bush and quoted in our last issue, no evidence other than this has been given.

We have received numerous letters commenting on Mr. Bush's side of this case, but we do not intend referring to these until all the essential data have been set before our readers. Now, what have Mr. Hope and Mrs. Buxton to say about Mr. Bush's "exposure" and the "dark room trick" that he asserts was perpetrated on him by the Crewe Circle?

Although we are dealing strictly with the photographic results of the visit of Mr. Bush to Crewe on March 25th and 26th, 1920, and the problems presented thereby, it will be obvious that Mr. Bush does not intend to imply that the Crewe Circle practised a fraud on him on this particular visit but that only on this occasion was trickery ever introduced by the Crewe Circle. He makes it quite clear that both Mr. Hope and Mrs. Buxton have throughout their career performed "the dark room trick," as he calls it. In view of this the character and general bearing of the two mediums rather enters into this investigation, and before giving Mr. Hope and Mrs. Buxton a hearing we may at this point give Mr. Bush's views on this question. In his pamphlet he says: "Mr. Hope and Mrs. Buxton are very affable people. Surface appearances would suggest that they were honest and truthful, and I have no doubt that that is so outside of the 'spirit photography' profession."

Before hearing Mr. Hope's views on the "Bush Case" our readers will probably desire to have from him some particulars about himself and Mrs. Buxton and their antecedents.

In an interview we recently had with them we gleaned that it is over thirty years ago since Mr. Hope discovered his gift of mediumship and obtained a spirit extra, and between sixteen and seventeen years ago that he first met Mrs. Buxton and her husband. This meeting with Mrs. Buxton took place about a year after Mr. Hope had taken up his residence at Crewe, and it came about at a Spiritualists' meeting held in that town.

Since those days Mr. Hope has laboured in his little workshop at Crewe making picture frames, and at the same time supervising a drapery business. This is his sole means of earning a livelihood, for he emphatically denies that he has ever accepted fees for his services as a psychic photographer.

It was in 1905 that Archdeacon Colley visited the Crewe Circle, and later presented Mr. Hope with the camera, a simple Lancaster $\frac{1}{4}$ plate, that the Crewe circle have used ever since.

It appears, so Mr. Hope tells us, that the mediumistic gift for producing these "extras" has been intermittent and has sometimes been lost for quite a long period. During the last six years, however, the gift has been almost constant.

In reply to our questions as to his possession of any technical knowledge of photography, Mr. Hope stated he had none. He could take a photograph and develop it, and that was all.

With regard to extras appearing on sitters' own plates when the sitters brought their own cameras, Mr. Hope informed us that splendid examples of spirit extras had been obtained by that means. Mr. Hope mentioned the names of a number of persons who had obtained satisfactory results with their own cameras and plates. We have made inquiries in one or two directions and found Mr. Hope's statements to be correct. During the seventeen years' partnership of Mr. Hope and Mrs. Buxton, they informed us they have given sittings to many hundreds of people of all classes and that recognition of the extras amounted to about four in twenty.

Many other particulars of their career and views on psychic photography were freely given us by Mr. Hope and Mrs. Buxton, and we will deal with these another time. The Bush Case and their reply to the charges made against them were, after all, the primary object of our interview,

so we cannot do better than now give in full the contents of a letter Mr. Hope sent to Mr. Bush as soon as he had seen the pamphlet, "Spirit Photography Exposed":—

"Mr. Wood, or Bush, or whatever you may call yourself, just a word in protest in regard to your small booklet which you have put before the public. When you came to see us we accepted you thinking you were what you pretended to be, an honest investigator. We treated you with all the kindness we possibly could. Let us see how we have been repaid. Now you say there were four plates to be marked with your name on, and you say I only offered assistance on one. You know perfectly well that when I offered my assistance it was to steady the slide, for I thought at the time you were very clumsy, but I see now why you acted so, just to influence my actions. Then again you tell the people nothing was obtained on the ones exposed through the camera, so therefore you got a genuine psychograph, and as to its reading 'Friend Wood,' it's only natural to expect it to do so, as that was the name you were known by to both me and the invisible ones.

And regarding the photo, why have you not been honest and told the people that as it was rather late at night when you had your first sitting, you stayed over night, and it was only because of your trains not being convenient that you got another sitting in the morning?

Then, again, when you sent the photo of your living son-in-law, I sent it straight back, and I was really sorry you had sent it, for it just happened as I told you in my letter I was afraid it might.

And when you have studied the subject a little more you may find, as we have done in more than one case, that a man still in the body has been obtained as an extra under strict test conditions, and with people that understood the work much better than I find you do; in fact, to be candid, in my opinion you know very little more about this subject than a pig knows about astronomy; then, again, why have you raked up the past affairs? They were settled long ago in our favour.

To sum up, you must admit you have made a dirty piece of business of it, for it contains very little more than dirty suggestions, such as the following: You say it is most likely Mrs. Buxton's own hand had painted in that lovely spirit robe. This is one of the most filthy, damnable suggestions you could have made. If you were half as pure in thought and actions as she is, you would not be able to stoop to such meanness you have shown yourself capable of, but, believe me, I could express myself better on this point were I face to face with you than I can on paper.

Then, again, you turn and show your hypocrisy by saying you love us. If the teachings of the Bible are right Judas said the same, and to show how much he loved Jesus, he even kissed him, but as following events proved, he did this for one purpose only, which you know—he sold a better man than himself for money—and I guess your blacking box inventions at £1 1s. are on the same lines. Now you say you will give £100 for a genuine spirit photo. £5 is to me, I daresay, as much value as £100 to you, but if you will produce for me what we produced for you, and under the same conditions, I will give you £5 and meet you anywhere or any time you wish, and you may use any invention you have ever made. I'll go farther; I'll lend you the very camera we used upon you; do this, and I'll not only give you £5, but I'll give you my word I'll never take another psychic picture as long as I live.

Yours respectfully,

(Signed) W. HOPE.

On February 15th, 1921, in reply to the above letter, Mr. Bush wrote to Mr. Hope as follows:—

MY DEAR FRIEND HOPE,—

I have been ill in bed or would have written you before.

Your letter indicates that you are much hurt by my exposure, and I knew it would be so, that's why I hate to be compelled to lay bare these sad things in Spiritualism. Unfortunately I cannot hit the fraud without hurting the perpetrator, but the day will soon dawn when you will grip my hand as one of your best friends, and look me in the eyes and tell me I did the right thing; nay, the only thing an honest man could do.

I was lecturing in the city of Bradford on these questions. Next day a medium called to see me privately; he told me that for many years he had practised fraud as

April 2, 1921.]

LIGHT

MR. HOPE'S ANSWER TO MR. E. BUSH.

Library of Congress
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Smithsonian Deposit



Photograph in life to compare with Extra No. 1. Son of the Sitter, a Yorkshire Lady.



Photograph in life to compare with Extra No. 2. A Son at once recognised.



3.—To Compare. Mother of the Sitter from Sheffield.



4.—To Compare. His Mother. The Sitter was a very great Sceptic before this.



5.—A Glasgow lady, Extra her Mother. 6.—Extra recognised at once as Son. 7.—A Coventry couple, Extra their Son. 8.—Liverpool people, who at once recognised their little one. 9.—Macclesfield lady, with a message from her late Husband in his own handwriting. 10.—A professional photographer and his wife; Extra their Son—very good portrait.

a medium and had resolved to quit the whole thing and take his stand by my side for truth and God. He delivered up to me several books on conjuring which are now before me. Ten years have passed, but he is delighted that he got clear of the "fowler's net," although he was receiving from business men ten shillings per sitting.

Well, now I suppose you will call together a few friends and will give them a test séance, and every one of them will sign a declaration that there was no trick in your work. Well, if they do, God and you will know that it is a lie, and as you get older you will find lies won't make a comfortable pillow.

I would ask you to come on to my side and let us, together with the help of Mrs. Buxton, give this hydra-headed delusion a hard knock all over England, Scotland, Canada, and the States. I believe the world is hungering for the bread of life and truth.

In my case I have resolved on such a fight and shall do the spirit photography upon the public platform. I expect I shall bungle at first; you could beat me hollow, but I must do my best to undeceive the people.

Let not the mere financial aspect of the question trouble you. God will see to it that you are well paid for speaking the truth.

Of course you must know that I could easily accept your challenge, but the real thing is for you to accept mine as offered in the book.

I am sorry if I have imputed to Mrs. Buxton the painting of the spirit robe if she did not do it. She may, for aught I know, have clean hands in the whole matter.

What you wrote fraudulently upon my skotograph I can write from the deepest feeling of my heart, "God bless you both."

Don't be afraid to write me a line. Hit me hard if I am guilty of wrong.

Yours only for the Truth,

(Signed) E. BUSH.

Whether or no these two letters help to throw any light on the case at this juncture we leave it to our readers to decide. We think it more to the point, however, that as the real issue is to settle whether the photograph of Mr. David Vaudreuil sent to Mr. Hope and the "spirit extra" are one and the same, and if so was the extra produced by trickery, that a few examples of spirit photographs taken by Mr. Hope and Mrs. Buxton will better assist our readers at arriving at a verdict.

On the preceding page will be found nine photographs showing spirit extras and one photograph on which appears the handwriting of a lady's husband taken after his death and certified by her to be in her husband's writing. We chose these photographs from a large number offered us by Mr. Hope, selecting those, of course, that would reproduce in our journal. He gave us full particulars of each, and only for obvious reasons do we refrain from giving the names of the sitters. This page of illustrations, Mr. Hope declares is his reply to the charges made against him and Mrs. Buxton by Mr. Bush.

Mr. Hope informed us that he has many hundreds more, no two being alike, and proof of identity has been established in dozens of cases.

We have spent many hours examining a portion of this amazing collection. We are told that in every case the sitter brought his own packet of sealed plates. In some cases the sitter not only used his own camera, but carried through the whole process of development, Mr. Hope and Mrs. Buxton being present, of course, when the photograph was taken, and their part of the operation being simply to expose the plate by the lifting of the cloth that covered the lens.

We have now given the case, to put it in legal phraseology, for the prosecution and the case for the defence. Next week we intend giving the summing up, and by that means we may possibly discover, if after all, Mr. Bush is not only mistaken in his opinion of Mr. Hope and Mrs. Buxton, but that his "spirit extra" is not, as he thinks, Mr. David Vaudreuil at all. If, however, after careful consideration of the evidence for both sides we find that Mr. Hope and Mrs. Buxton have been detected in fraud and trickery we shall have no hesitation in saying so.

We will at this stage welcome from our readers any correspondence on this case. There are no doubt many who would like to offer not only their views on the evidence we have already given, but any proof they may possess, in favour or otherwise, of the Crewe Circle.

H. W. E.

(To be continued.)

N.B.—All correspondence on this case must be addressed to the Editor, and the words "Bush Case" written on the top left corner of the envelope. Stamps must accompany all letters when a reply is requested.

Sir Oliver Lodge writes:—

SIR,—I see on page 207 of to-day's issue of *LIGHT* that

"I will pay any medium £100 if he can produce an 'extra' in a hand camera charged in my dark room with twelve plates for exposure."—"Spirit Photography Exposed."

H. W. E. cites me, among others, as having borne testimony to the genuineness of psychic photography.

I have never done so, either generally or specifically. Moreover, I have never had a sitting with the Crewe circle; nor to my knowledge have I ever seen either Mr. Hope or Mrs. Buxton. When, if ever, I do become convinced about photographic evidence, I shall not hesitate to say so, but under the circumstances this casual citation of names is an offence.

Yours faithfully,

OLIVER LODGE.

March 26th, 1921.

[Perhaps H. W. E. did not make it quite clear that the names used, including that of Sir Oliver Lodge, were given by Mr. Bush in his pamphlet.—ED.]

LONDON SPIRITUALIST ALLIANCE, LIMITED.

ANNUAL GENERAL MEETING.

The twenty-fifth annual general meeting of the London Spiritualist Alliance was held in the hall at 6, Queen Square, on Tuesday, March 22nd. The Secretary having read the notice convening the meeting,

VISCOUNT MOLESWORTH, who presided, in moving the adoption of the report and balance sheet for the past year, said that it was the first time he had had the pleasure of meeting them in the capacity of chairman. Next year, he hoped Sir Arthur Conan Doyle might be induced to take his place.

INCREASED ACTIVITY AND INFLUENCE.

He thought the L.S.A. might congratulate itself on the result of its efforts during the past year. They had certainly made progress in getting their work more widely known. It was pleasing to find that additional correspondence was coming from foreign countries. Membership had increased, and notices in the Press had been more favourable. The former hostile tone seemed to be dying out gradually. That was evidence of the way in which their work was being recognised in outside circles, and it was a reason why they should be careful to leave no target at which stones could be thrown. Some members were interested in the psychic research side of the movement, and others in the religious side. The latter was the aspect to which he himself was sympathetic.

He did not think there was much room for criticism or cavilling. The only fact he deplored was that their activities were restricted through want of funds. The balance sheet showed that while they paid their way they had no surplus for necessary expansion and development. He would like to see every member introduce another member. In the library of the London Spiritualist Alliance there were over three thousand books, and their variety was so great that they must provide interest in some way for all types of mind. It was a gratifying fact that membership had increased, but the increase was not rapid enough. He would remind them that membership was at present their sole source of revenue.

THE NEW OFFICES.

When they got into their new house at No. 5, Queen Square, the more spacious premises would give better accommodation and greater facilities for their activities.

Referring to *LIGHT* and its reconstruction, he said that last year Mr. Withall had been good enough to hand over the management to the Council of the L.S.A., and in order that they might have someone to see to its development they had made over to Mr. Engholm this important work. Later on, Mr. Engholm would give figures showing an increase in circulation during the past six months. He (the speaker) had always held the idea that the L.S.A. should be a world centre of Spiritualism. He was always opposed to amalgamation with other societies. He wanted their organisation to always retain its individuality. The ultimate aim of the London Spiritualist Alliance was spiritual service, and it was a lofty aim. There was not a profit-making concern. He hoped that all the members would do what they could to make the Alliance strong by adding to its roll of members. Thus they would help to spread the truths of spiritual science. When he said that the Alliance should be a centre for Spiritualism he was not only referring to this country, but to the universe at large. He was optimistic enough to think that the outlook for the future was most hopeful, but to realise their aims everyone must play his part. (Applause.)

MR. WITHALL, in seconding the adoption of the report, urged the importance of obtaining increased subscriptions to the Memorial Endowment Fund, without which it would be absolutely impossible to carry out much of the work in contemplation. There was an enormous scope in psychic photography. It might be discovered that messages could be got by its means more correctly than through any other medium. Experiments could also be made to find out how far our own thoughts could be impressed on a sensitive plate. But apart from such research work it had to be borne in mind that the general expenses of the Alliance would be much more in the coming year than in the past. With regard to *LIGHT* everybody knew that it was a very splendid paper. Thanks to the energy of the managing director, Mr.

Engholm, its circulation had been largely increased; but to bring the circulation up to anything like the figure it ought to be extensive advertisement would be needed, which again would mean a considerable outlay.

Mrs. Florence Finlay, the retiring member of the Council, was unanimously re-elected.

THE PROGRESS OF "LIGHT."

MR. H. W. ENGHOLM, on the invitation of the Chairman, made a few remarks on the position of the L.S.A. and LIGHT. He said that in the middle of September last when LIGHT, to a large extent, had become his province, he was very optimistic about it. He was even more optimistic to-day than when he started. There were two sound reasons why LIGHT was bound to succeed—for forty years it had had a clean record, and it had supporting it the best brains and thought in the Spiritualist movement. All it now wanted was to increase its circulation, and to get more into the highways and by-ways of the world. His other reason was that they had tried the experiment of getting the paper on to the bookstalls with the result that there was an immediate increase of sales, and this was maintained, and instead of the increased price causing a loss of subscribers, the circulation had increased, and was increasing all the time. Many old subscribers sent in, unsolicited, the difference in price at once. This was a great compliment. Not a penny had yet been spent in advertising LIGHT, but it was certain that if it was advertised in papers with large circulations, it would soon become known and appreciated all over the country. At present there were districts where, unfortunately, it was quite unknown. If it were possible to lay out, say, the comparatively small sum of £2,000 in publicity he felt sure that in a very short time that expenditure would be justified.

Letters of congratulation regarding LIGHT were being received from all over the world, and satisfaction was expressed at the religious stand that it was taking. There was a hunger throughout this country for something that would stimulate the stagnant religious condition which to many thinking people was the true cause of the present troubles. That was the real motive at the back of our movement—the awakening of the people to a deeper religious sense. He spoke in high praise of the editorial articles in LIGHT, many of which were copied into other journals. He also paid a tribute to the staff of LIGHT and the Alliance. Regarding the L.S.A. its whole ideal was one of service. He was glad to say that Mr. Henry Withall was still associated with them on the Council, just as he used to be, and his rich experience and valuable advice were thus still at their service. (Applause.)

The report was adopted unanimously.

On Mr. Withall's suggestion, a vote of thanks was passed to the Unseen Helpers.

The following are some points from the Report:—

The Council records with satisfaction a remarkable advance in public interest in the subject of Spiritualism, an advance registered not only by its enlarged activities and innumerable Press references, but by the increased vigour of its opposition, which has tremendously developed in energy and virulence.

These things severely taxed the resources of all the centres of information and inquiry, and the Alliance has found increased scope for its work. As in the previous year it has been greatly hampered by the economic conditions, and has had again to face the position of a tremendous field of work with severely restricted office accommodation and a scarcity of helpers, a condition which indeed has overtaken all the other societies. Nevertheless, the Alliance has accomplished a vast amount of work, and assisted a host of inquirers.

During the year some changes were made in the Council and a number of alterations carried out in connection with the office work designed to bring it more up-to-date in its methods. These changes have not yet been fully carried out, partly owing to the limited office accommodation. Mr. Howard Mundy was in July appointed Secretary to the Alliance, and Mr. Bernard Godfrey, after long and honourable service, retired in October on a pension. It should be mentioned that the Alliance having in the year under review acquired, by purchase, the adjoining house, No. 5, Queen Square, it will shortly be removing there and occupying more rooms, some of which will be used for the editorial offices of LIGHT. A contract has also been signed for the acquisition of No. 4, Queen Square.

DR. FOURNIER D'ALBE.—After his adventure with the fairies, Bottom the weaver, in "A Midsummer Night's Dream," declared, "The eye of man hath not heard, the ear of man hath not seen . . . what my dream was." This comical transposition of the functions of ear and eye loses some of its absurdity since the advent of Dr. Fournier D'Albe's remarkable invention, the Optophone, for, by means of this device, light is converted into sound, and the blind man is enabled, in a sense, to see with his ears. Dr. Fournier D'Albe, by the way, is no stranger to psychical research. He is the author of "A New Light on Immortality," has translated Schrenck-Notzing's famous book on Materialisation, and has lectured before the London Spiritualist Alliance.

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Sir A. Conan Doyle

ON

Death and The Hereafter:

The New Revelation

Monday Evening, April 11th, at 8.

"The Human Argument."

Chairman:—Sir E. MARSHALL-HALL, K.C.

Tuesday Evening, April 12th, at 8.

"The Religious Argument."

Chairman:—Rt. Hon. Viscount MOLESWORTH.

Friday Evening, April 15th, at 8.

"Summary and General Conclusions."

ILLUSTRATED WITH LANTERN SLIDES.

Chairman:—Dr. ELLIS POWELL.

Sir Arthur Conan Doyle has just returned from a Lecture Tour through Australia and New Zealand during which he has addressed immense audiences. The Lecturer will deal with the very latest phases of opinion and thought on the Subject. The proceeds of the lectures will be devoted to a special fund for the furtherance of the work.

Stalls and Grand Circle (Reserved), 5/-; Area Stalls and Balcony (Unreserved), 3/-; Area, 1/- (Free of Entertainment Tax).

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FROM A CLERGYMAN'S NOTE-BOOK.

One of the great attractions of a town parish is the large number of people we meet, who always awaken such varied interests, and among whom some stray remark may lead to a discovery valuable at least to the one who has made it.

So far as I know I have never seen a genuine "spirit photograph." I have seen fakes, and pictures presumably of genuine cases, in *LIGHT* and elsewhere, but I have never seen a negative or direct print from one, and yet I firmly believe such things exist.

I had among my chronic sick cases, some years ago, a young photographer who for years had been slowly dying of an incurable disease. He could not follow his employment but continued to take a keen interest in it, and as he often liked to talk to me about it I used to let him do so. One day I asked him if he had ever seen a "spirit photograph." He had never heard of such a thing, and I said no more. Some weeks later, on calling to see him, I saw he had something special to tell me. He produced an evening paper and showed me a long account of a strange photo taken in a small country town about sixteen miles from the city in which we were living. The paper stated that a client had called to be photographed, and as the photographer had no plates of the required size he went to a chemist's shop opposite and bought a packet of half-plate size, returned immediately, and exposed the first plate from the packet. On developing it he found a very decided "extra" upon it, which he tried in vain to touch out, but it kept reappearing, so he had to give his client another sitting. The "extra," so far as I remember, was the form of a woman of repulsive appearance standing behind the one who sat to be photographed. The matter aroused a passing interest, which soon died down, and my young friend not long after passed peacefully into the higher state.

We had a large hospital partly in the parish, and I used to give two or three mornings a week to visiting the patients. One day, when visiting every bed in one of the women's wards, I came to one in which a fair-haired girl of somewhat attractive appearance was fast asleep. I saw she was a new patient, and before passing on, looked at her chart, and was surprised and interested to see that she came from the place where the "spirit photograph" was taken. A week or so later I was again in that ward, and this time she was awake, and I made her acquaintance. She remained in the hospital for many weeks, so I was able to win her confidence, and the more so as she was of a deeply

religious mind with a keen interest in anything relating to the spirit life. Her blue eyes would steadily look up into the blue sky with an expression that might easily suggest that her mind and soul had already passed beyond the hospital walls to where she was destined soon to go. I well remember how on one occasion as I came to her bedside she turned her gaze fully upon me, and said, "Do you not think, sir, the spiritual world is very near to us? Our Vicar says it is." I waited my opportunity for some weeks, and then, when I felt it would not be injudicious to ask, I enquired about the "spirit photograph." "Do you know the photographer?" I said. "Yes," she replied, "I was his assistant at the time." She told me all the particulars in an open, natural, candid manner that carried conviction with every word she spoke. She described the house, an old one, in which strange noises were frequently heard; she also dwelt upon the peculiar consciousness she often had of the presence of an altogether unseen, but decidedly unpleasant, personality.

I have never spoken with anyone whose words seemed more true, or whose manner seemed more sincere, and the young photographer's newspaper account, supplemented by what this girl told me, gave me a deeper conviction as to the reality of "spirit photographs" than anything else I have ever heard or read.

R.

THE GARDEN OF DREAMS.

Sad is the plight of the garden
You planted with rarest of seeds,
For fools (Heaven help you to pardon!)
Have sown it with wildings and weeds.
You said, "Here the spirit reposes
Of beauty awaiting its dawn";
But robbers have ravished the roses,
And vandals have trampled the lawn.
Give thanks—you've a garden whose borders
And blossoms, unblemished and pure,
Are safe from the hands of marauders
And the feet of the clown and the boor.

D. G.

It should be pointed out, to avoid confusion, that Mr. R. A. Bush (President of the Wimbledon Society) is in no way connected with Mr. E. Bush, whose charges against the Crewe mediums are the subject of articles in *LIGHT*.

"Try the Spirits"

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

THE NEGLECT OF CONDITIONS.

F. W. S.—You are right. As the old-fashioned Spiritualists used to say, it is entirely a question of right conditions. M.A. (Oxon) in his work on "Spirit Identity," puts the matter so well that I may suitably quote his remarks on a séance which is typical of many: "A number of persons assemble, most of them densely ignorant of any conditions to be observed; some animated by mere curiosity, a few by a dumb desire to see what can be had through the only source open to them as evidence of a future life; all, in nine cases out of ten, unfit, for one or more of many causes, for the solemn work they have undertaken. The link between the two worlds, the line that the Intelligent Operator must use, is out of order, overwrought, in anything but a satisfactory condition. How should it be otherwise? Anyone who can spare five shillings runs to him for proof of immortality! The burden is more than he can bear; and if he be a model of integrity, a very storehouse of psychic power, he becomes distressed and broken down." There is much more I would like to quote, but this is enough to show that we are well aware of the evil which we are endeavouring to purge out of the movement.

VIOLENT PHYSICAL MANIFESTATIONS.

A. MILLER.—In cases where physical phenomena take a violent form and the manifestations are disorderly, I would advise that the sitting be suspended until you can obtain the presence in the circle of an experienced investigator. It does not follow that because the results of a sitting are disorderly or even intimidating, that ill-disposed agencies are at work. The unseen operators may have difficulties in "getting through" without a certain amount of friction. But I advise no one to sit for any form of manifestation without making a careful study of the subject to commence with. To have present a person experienced in phenomena is another excellent safeguard, and I need hardly add that all enquiries should be conducted in a serious and reverent frame of mind (not a gloomy one), and with a full consciousness of responsibility. Frivolous experiments are dangerous in the extreme.

BOOKS FOR BEGINNERS.

"Beginner" asks me what are the best books for a person entirely new to Spiritualism. Of course, this will depend to some extent on what the mental grade of the inquirer is. But the problem is a little more complex than this. Some types of mind require accounts of phenomena by competent scientific researchers, with thoroughly evidential results. To such we might recommend Sir William Crookes' "Researches," yet have we not Mr. J. Arthur Hill's confession in his book, "Spiritualism, its History, Phenomena, and Doctrine," that in the early days of his investigations, when he read Crookes, the effect on him was almost nil? The facts narrated were too marvellous for his mind to take in. Looking back, he says that our part should be to prepare

the fresh mind for the reception of new truth by gently breaking down its negative presumptions, and "by presenting the sort of psychical facts that are most easily linked up with the fact-furniture already possessed." Bearing this in mind, I would say to my correspondent that he should read Mr. Arthur Hill's "Spiritualism" (People's Books), Sir William Barrett's "Psychical Research," and E. W. and M. H. Wallis's "Guide to Mediumship." These should form a good starting point.

SPIRIT PHOTOGRAPHS.

RUDOLPHE.—It should be always remembered that the genuineness of any kind of psychic photograph cannot be determined by any examination—no matter how minute—of either print or plate. You must know the history of the experiment and even then you cannot always be quite sure. There have been spirit photographs of which the genuineness was absolute; yet the photographer could find on the plate signs that suggested a "fake" of some kind, and for a long time this was the accepted method of determining the point. Nowadays we are beginning to understand that spirits may have their own photographic methods not unlike some of ours, and in that way what are regarded as suspicious appearances are capable of explanation. As to what constitutes an absolute test I can hardly think of anything better than such a case as that in which the spirit promises to show himself on a photographic plate holding up some pre-arranged symbol—say a rose or a cross. Then the experimenters going to a photographic medium to whom they are strangers, and saying nothing of what they are in quest, obtain a photograph of the spirit recognisable to them holding the agreed upon symbol. Such things have been done; but they are not always feasible. There are more difficulties in the way on the other side than we can easily imagine.

BOOKS ON HEALING.

If G. K. S. will consult the rich storehouse of the library of the L.S.A. he will come across a number of books dealing with Healing. I cannot supply him with a full list, but he will find the work in this direction of an earlier generation set out in "Healing by Laying-on of Hands," by James Mack (Dr. James McGear). Among the more modern books I would recommend him to consult "Spiritual Healing" by the Rev. W. F. Cobb, D.D., and "My Experiences in Spiritual Healing" by the Earl of Sandwich. This latter writer, referring to the fact that it was generally recognised in ancient times that the power of healing was exercised by many men and was vouched for by the Church, says that he believes that it is not so uncommon at the present day as some suppose. Two books devoted to stories of wonderful cases of spiritual healing are "One Thing I Know" by E. M. S., and "The Living Touch" by Dorothy Kerin. Finally, I may mention "Spiritual Healing: A Report of a Clerical and Medical Committee of Inquiry into Spiritual, Faith, and Mental Healing," and "The Hidden Life Spring" by Major Hilder Daw.

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A VISIT TO THE "INSTITUT METAPSYCHIQUE."

By "PAX."

Readers of *LIGHT* will already have heard of the "Institut Metapsychique," founded in 1919 at Paris by the great generosity of M. Jean Meyer. The names on its Committee, such as Professors Richet and Santoliquido, Camille Flammarion, Gabriel Delanne, and last, but not least, its famous Director, Dr. Gustave Geley, will confirm the opinion of Anglo-Saxon psychical researchers as to the enormous value of this highly equipped Institute as regards the advance of psychological knowledge. Would that some rich American or Englishman could see his way to follow the generous example of M. Meyer in New York or London.

I had the great privilege on March 2nd of being invited to meet Dr. Geley at a well-known mansion in Paris, where our host showed us innumerable communications, obtained through the mediumship of an uneducated cook, Napoleon I., Rostand, etc., as well as an uncle of the doctor, purported to be the controlling intelligences, and we were assured that, though the caligraphy varied only slightly, the internal evidence convinced our host of the authenticity of the communications. Spirit drawings he also showed us, done by a youth in his presence while under control, and although both the faces and expressions struck me as extremely painful and unpleasant, they showed great force. These are all done in circles, and we were assured that in his normal condition the artist is quite incapable of such strong work, although he has learnt drawing.

The next day, by the doctor's most kind invitation, we visited the "Institut Metapsychique" in the Avenue Nice, Place Pereire, and were all astonished at the grandeur as well as comfort of the rooms. In these, Parisian taste and elegance reigns supreme. The library, private room of the director, as well as the séance room and laboratory are complete in every respect. Dr. Geley, with great kindness, showed us the original photographs of "Eva," which most of us have seen reproduced in Baron von Schrenck-Notzing's elaborate work on "Phenomena of Materialisation," and gave us his own impression of this medium, and the "teleplastic" substance that issues from all her organs. Dr. Geley asserted, over and over again, his certitude of "Eva's" passivity as regards her conscious personality, and also affirmed that this thick gelatinous substance that mysteriously issues from and returns into her body, is of the same nature as are the "mists," "vapours," and even more refined cloudy effects that are so well known to ordinary clairvoyants. Another point the doctor laid great stress on is that such mediums as "Eva" and Franck Kluski, the present materialising medium at the Institute must not use the slightest degree of psychic power in other ways. All the "force" must enter into this particular phenomenon; and he deplures greatly the waste of power by psychics in allowing more than one form of physical or impressional control to affect them. "Let all be inhibited for the cause of science, that cannot be demonstrated before a committee of leading men such as we have here," is a summing up of his impassioned appeal to all those who, he considers, are not working for the future of the human race.

I ventured, with great timidity, to express the feelings of comfort, support and "larger hope" that clairvoyants, clairaudients, and "impressional" writers are able to receive and impart, but this side of psychic phenomena does not appeal to such a devoted man of science as is Dr. Geley. He does not disbelieve in such powers, but "do they help on scientific discovery?" is the question to which he answers "No!"

In the séance room all is arranged with most perfect inhibition of fraud; lights, fan shaped from above, and a very curious apparatus of a red lamp at the corner of the cabinet. This I entered and examined carefully and felt assured that no medium dressed and tied up as are those who sit in the wicker chair, could possibly perform any tricks. The Director showed us marvellous waxen and plaster of Paris casts of the "teleplastic" hands, so perfectly formed, with finger nails, knuckles and wrists absolutely natural. The waxen cast being hollow, we could imagine how the gelatinous substance flowed through it back into the medium, who, we were told, suffers great pain during this process.

Dr. Geley was asked if the phenomena given through Florence Cook, Home, and Mme. d'Esperance were produced by this same "teleplastic" medium, and answered in the affirmative, regretting only that at present such great mediums do not exist. With the bright intelligence and devotion of M. Franck Kluski, who for eighteen months has given his wonderful powers to be tested by the Committee great advances may be expected in this department of research, and in the March-April number of the "Bulletin de l'Institut Metapsychique International" (Librairie Felix Alcan, 108, Boulevard Saint Germaine (VI.), Paris), an account of his phenomena will be given.

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Mrs. Harvey.

Peckham.—*Lausanne-road.*—7, Mrs. E. Marriott, Thursday, 8.15, Mrs. Mary Gordon.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Rev. George Ward.

Shepherd's Bush.—73, *Becklow-road.*—11, circle; 7, Mrs. Goode. Thursday, 8, Mr. Sturdy.

Sutton.—*Co-operative Hall, Benhill-street.*—6.30, Mr. and Mrs. Muspratt, address and clairvoyance. Friday, 8, Mrs. Mary Crowder, address and clairvoyance.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), at 7.30, whist drive. Sunday, 11, Mr. G. A. Sharpe; 3, Lyceum; at 7, Mr. and Mrs. Brownjohn. Wednesday, 8, Mrs. L. Harvey.

Brighton.—*Athenæum Hall.*—11.15 and 7, and throughout the week, Mr. Walter Howell (on S.N.U. tour); 3, Lyceum.

MR. HARRY FIELD'S SECOND RECITAL.—Mr. Harry Field, the Canadian pianist, well known to members of the L.S.A. as a player of distinction, gave a most enjoyable Chopin recital at the Æolian Hall on Friday, March 18th. Mr. Field showed a fine sense of restrained power in the B minor Sonata, and his artistic rendering of several shorter pieces also marked him as a musician of refinement. —D. N. G.

EASTER AT GROVEDALE HALL.—Mrs. Mary Gordon delivered an eloquent address on the Resurrection at Grovedale Hall on Sunday evening last. There was a large audience, and some were unable to obtain admission. This is becoming a common experience at this hall, and the committee of management have for some time been looking for larger premises. On Good Friday a service was held at which members of the church gave clairvoyance and addresses under control. There was a very large attendance.

THE REV. G. VALE OWEN is speaking on Tuesday evening next at the Chesham United Free Church, Bucks., where the Rev. Walter Wynn is preparing for him a great reception. He will first of all speak to about a thousand children at 6 o'clock, and address a similar number of adults at 7.30. Mr. H. W. Engholm will also speak. Mr. Wynn will be the first Nonconformist Minister to welcome Mr. Vale Owen to his church. Mr. Vale Owen is breaking his rule in this matter in order that he may wish Mr. Wynn success on his South African tour. Admission is by ticket up to 7.20 p.m.

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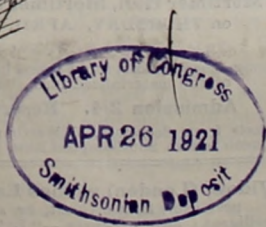
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SPECIAL MEETING, when an Address (illustrated) will be given by Mr. Percy Street, entitled "The Story of the Cross."

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No. 2,100.—VOL. XLI. [Registered as]

SATURDAY, APRIL 9, 1921.

[a Newspaper]

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NOTES BY THE WAY.

He that has light within his own clear breast
May sit in the centre and enjoy bright day.

—MILTON.

The other day—to be precise, in *LIGHT* of the 26th ult.—we wrote that spirits do not see earth-scenes directly, but only through the intermediary of some human being (in the flesh understood). That statement appears to have exercised the minds of certain correspondents who doubt its truth. Let us explain. We have gathered a great deal of information from competent spirit-communicators regarding their methods of communication with earth. But always we have tried to check it by reason and experience, and on this question it seemed clear enough that with the loss of the physical brain and body at death the individual concerned parts with the only means of coming into direct relationship with physical conditions. His mortal brain and body were for him unique in that respect, and not to be duplicated exactly amongst all the countless millions of others. The use of other physical agencies, no matter how much they resembled the original ones, would be necessarily imperfect. So we reasoned it out, after being repeatedly assured by those who should know, that all contact by spirits with the earth was at the best partial and imperfect and conducted only through the agency of mediumship in some form.

It is, of course, a wide subject, and not by any means to be dogmatised upon. We remember, for instance, that there are two sides to the question; that there is a spiritual or psychical counterpart of the physical world to which the spirit man may stand in direct relationship. Just how far that may put him in touch with the external side of the matter is a problem. Spirits (says one objector) can sometimes read in closed books which the medium cannot do. How then?—But we did not intend to convey the idea that a spirit can only see what the medium is capable of seeing at the moment, but simply that a medium is necessary to supply the link or nexus with earth conditions. What the spirit in his normal state sees of the earth and its inhabitants is the psychical side, and not the side that we normally see. Some spirit communicators have told us that they can gather psychometrically the contents of a book—that is to say, its character and mean-

ing—but that to read and transmit to us the actual words is a formidable task, only to be accomplished under rare conditions. That seemed reasonable enough, although it still left us wondering how printed pages can convey ideas or sentiments to those who are not, like us, able easily to read the words and gather their significance in that way.

Here are some wise sayings of Henri Kropveld, the author of "A Little Guide Through Life" (Routledge and Sons). We select them because they relate to matters on which *LIGHT* is often asked to give an opinion:—

Without evil everything would be good, and without ugliness everything beautiful; which means that goodness and beauty would vanish before our eyes.

The world is a stage on which the philosophers and historians are the spectators, and the men of action and the artists the actors. The spectators, in their quiet contemplation, enjoy perhaps the rarer pleasure, but the actors who keep the play going are the better men.

The ordinary man says all the time "I wonder," but he never does wonder. He really takes everything for granted.

Good and bad are not absolute values.

Most Orientals, although very ignorant, have wise minds; most Europeans, although well-informed, are none the wiser for that.

Our prison cell is our sense-perception and the form and limit of our intellect, beyond which we cannot go and "know"; and God, like everything else which is not phenomenal, belongs to the world outside.

That last aphorism is only true within limits. The illuminated soul is not confined to its "prison cell" and travels beyond the phenomenal world.

In his "Musical Memories," Camille Saint Saëns, the great composer, has some satiric allusions to the task of catering for the public. He refers to a famous theatrical manager who put on a play which it was supposed the public wanted, but which was played to "empty houses." He alludes to a bandstand where the musicians played Beethoven's Symphony in D, an "unpopular" piece which held the public spell-bound. "There, you see," said a sarcastic onlooker, "they don't like that kind of music." And the piece was never played there again.

We have reason to believe that the public—the thinking public at least—is seriously interested in the problem of human survival. It wants to know, for instance, whether poltergeist phenomena are real and what they mean. The fact does not yet seem to have penetrated the minds of some of the public's "instructors" on the Press. But there are signs of awakening in other directions. It may yet be that the "ghost," so long a theme for jibes and cheap sensationalism, will be discovered to have a place in Nature as a real existence. Much depends on the thinking public making its requirements plain to those who cater for it.

MEN who are up to the neck in the mud of materialism are not the best critics of psychic phenomena. We do not go to an asylum for the blind to get correct judgment of the respective merits of the pictures in a picture gallery.—DR. I. K. FUNK.

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THE COBBLER PRINCE—from "Leader." *

From the Vale Owen Script.—Weekly Dispatch, April 18th, 1920.

A COBBLER who earned just enough to pay his dues, with naught over when his burial fees were paid, came over here many years ago, as you say it.

He was received soberly by a small group of friends, and was well content that they had borne him so much in mind as to come so far as to earth to show him his way to the sphere where he should go. It was one of those near earth, not a high one.

There he found peace after much toil and weariness and his battle with poverty, and leisure to go and see the various interesting sights and places of that sphere. To him it was Heaven indeed, and all were kind to him, and he was very happy in their company.

One day, to use your earth phrasing, a Lord from a higher sphere came along the street where was his home and went within. He found the cobbler reading out of a book which he had found in the house when he was taken there and told it was his home.

The Angel Lord called him by his name of earth (I do not remember what) and the cobbler arose.

"What read you, my friend?" the Angel asked him.

The man made answer thus: "It is naught of much interest to me, sir, that I read. It is but just within my comprehension, indeed; for it was evidently written not for people of this sphere, but of one much higher."

LESSONS OF LEADERSHIP.

"To what end was it written?" the Angel asked again.

"Sir," he replied, "it tells of high estate and enterprise, of the ordering of great companies of men and women in those spheres above us in the service of the One Father."

"These people, I find, were once of nations and faiths diverse one from another, for so the manner of their speech would seem to show. But to the writer of this book they do not seem diverse any more, for they have, by long training and much progress, come together as a band of brethren, and there be no longer any divisions among them to divide them, neither in affections for another nor in reasonable understanding. They are at unity of purpose and service and desire."

"By that I judge that the life written of is not of this sphere, but of one far above this. The book, moreover, is of instruction not even for that bright company, but rather for the guidance of leaders among them."

"For this reason, sir, it is not of interest to me presently, but it may be in some long-distant age. How the book came here I cannot tell."

SELECTION.

Then the Angel Lord took the book and closed it and handed it to the cobbler silently. As he took it from the Angel's hand his cheeks flushed red in great confusion, for blazing upon the cover were gems of ruby and of white whose order of spelling flashed back his name to him in light and fire.

"But I did not see it, sir," he said; "I did not see my name thereon until but now."

"Yet it is yours, as you see," the Angel said, "and so, for your instruction. For know you, friend, this sphere is but a resting place for you. Now you have rested you must begin your work, and that not here, but in that higher sphere of which this book tells and in which it was written."

The cobbler faltered in his speech, for he was afraid, and shrank back and bent his head before the Angel's words. This only could he say: "I am a cobbler, sir; I am not a leader of men. And I am content with a humble place in this bright home, which is Heaven indeed for such as I."

But the Angel said: "Now, for that saying alone you should have advancement. For you must know that true humility is one of the surest shields and safeguards of those who stand in high places to rule."

PRIZED QUALITIES.

"But you have more weapons than this shield of humility, which is protective in a passive way. Weapons of offence also you have been sharpening and tempering in that life on earth."

"When you made boots your thoughts were to make them so that they would endure long wear and so ease the purse of the poor buyer of them. You thought more of this than the price you would be paid. That, indeed, you made a rule; that rule grew into you and became part of your character. Here such a virtue is not lightly esteemed."

"Again, although hard pressed to pay your dues, yet from time to time you gave an hour out of daylight to help some friend to gather in his harvest, to plant his plot of ground, to thatch his roof or rick, or, perchance to watch some sick man by his bedside. The hours thus given you restored by candle-light, for you were poor."

SEEING MEN'S SOULS.

"This also was noted from this side by reason of the growing brightness of

* From Vol. III. of "The Life Beyond the Veil," entitled, "The Ministry of Heaven." Ready early in April. Published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2, or from the Offices of "Light."

your soul; as we can see the souls of men from our vantage point, where the light of the spheres, sweeping over our shoulders from behind, strikes on those in the earth life and is reflected back by the virtues in men, and finds no reflecter in their vices. So the souls of those who live well are lightened, but dark and sombre show the souls of those who live ill lives.

"Other things I could tell you of what you did, and why. But let these for the time suffice while I tell you now my message."

"In the sphere of which this book tells there awaits a company of people. Their mission is to visit a sphere near earth from time to time and to receive from the hands of those who bring them the spirits who lately come over. The task is to study these newcomers and to allot to each his proper place and to send him there by a band of helpers who attend for that purpose. They are ready to start at any time and have only been awaiting their leader."

"Come, good friend, and I will show you the way to them where they await you."

Then the cobbler knelt down and put his face upon the ground at the Angel's feet and wept and said: "If I were worthy, sir, for this great service. But, alas! I am not worthy. Nor do I know this company, nor whether they would follow me."

TRANSFORMATION.

And the Angel Lord replied: "The message comes from Him Who cannot err in choice of person. Come! You will not find a band of strangers there. For often, when your tired body slept, you were led into that same sphere; aye, even in your earth life this was done. There you too were trained, and there you learned, first to obey, and later to command. You will know them well when you see them, and they should also know you well. He will be your strength and you will do valiantly."

Then he led him forth of the house and down the street and up the mountain pass beyond. As they went, his dress became brighter and lighter of texture and his body gained somewhat in stature and very much in lustre; and, as they went ascending, so the cobbler was gradually left behind, and the Prince and Leader emerged.

After a long journey and a very pleasant one, much drawn out in order that the change might be the more gently wrought, they came to the company.

He recognised them one and all, and they, on their part, came and stood before him and he knew he could lead them well, from the lovelight he saw in their eyes.

SPIRITUAL SCIENCE.

Mr. A. L. Begbie writes:—

The great desire of Spiritual scientists is to try to awaken man's spiritual consciousness, by putting their truths before all men, in order that some may feel from within themselves that spiritual laws prove the benevolent purpose of life, in spite of the cruel world-competition for existence.

The average citizen does not grasp the fact that Spiritual scientists are optimists because they have direct evidence of the Divine government of Life.

Spiritual science recognises that all religions teach truths which have been handed down from time immemorial, whereas its own main teachings are supported by individual direct evidence, such as that every man is an individual spirit, and when he leaves his physical body does not die, but continues to live under different conditions; that his future condition depends on his present life's actions, as all Spiritual laws are just and inexorable; i.e., "we reap what we have sown."

If hopes were dupes fears may be liars,
It may be in yon smoke concealed
Your comrades chase e'en now the fliers
And, but for you, possess the field.

—A. H. CLOUGH.

SOME PERSONAL EXPERIENCES.

By H. W. S.

The experiences described in *LIGHT* of December 18th and 25th, 1920, did not convert me into a Spiritualist right away. But they set me thinking, and I determined to know more about the subject from its literature before forming any definite opinion. Perhaps what followed in my case may be of interest and use to other beginners. I did not join any society or attend any of their services, and from séances I kept aloof. I wanted to know as much as I could of the history of the movement and the experiences of men and women competent to pronounce opinions upon them, and, therefore, I became a constant reader of *LIGHT*, bought many of the books which it recommended for the study of the subject to beginners, became a member of the London Spiritualist Alliance, and made good use of its admirable library.

Soon I began to recognise that some of the simpler forms of phenomena were being made manifest to me, at first only in my bedroom, but later on in any room of the house where I happened to be. The knocks began with very gentle taps upon a leather covered and padded jewel case which belonged to my wife. I took no notice of them for some time until they became so regular, at about the same hours night and morning, that I recognised them, got significant immediate responses, and so gradually treated them as greetings of "good night" and "good morning" from my wife.

From these gentle tappings, distinctly characterised in sound as tappings upon a soft material, the knocks went on, increasing in variety and intensity, until I had them from the rap of an auctioneer's ivory hammer on plate glass, to the crash of a carpenter's heavy mallet on a wooden floor. Of course my reading enlightened me as to their true nature, and they became perfectly familiar, and I always answered them with a "Yes, I hear you." Frequently while I have been standing at the dressing table I have had the hard metallic knocks on the mirror before me. They were mysterious then and used to cause me real wonderment as to their means of production.

Dr. Crawford has made that clear and shown that I must have possessed of psychic elements myself by which the mechanism was created for making those raps. Moreover, two of my daughters—one living at home with me, the other in London—also began to hear raps. Generally each of us had our own visitation unrecognised by the other, but later on, no matter in what rooms we were apart, we both heard the louder knocks simultaneously.

Quite two years must have passed with nothing more than knocks—but we did not mention them to other members of my family, nor interrogate domestics, as I certainly had no desire for anyone to have a ghost of an idea that my house was "haunted." However, during a visit of some female friends of my daughter a singular occurrence took place. Amongst them was one who was a professional nurse and had told us of various eerie experiences during her hospital life. One afternoon on a bright sunny day I was in the dining-room reading, when I heard a very loud rap overhead and a distinct rustle of curtains. I turned to the curtains but there was no appearance of motion in them. Presently I heard this nurse, of whose presence upstairs I was unaware, come hastily to the top of the stairs and call for my daughter. I said she was out. She then asked me to come. I went upstairs and saw that she had been greatly startled by something.

She told me that she had seen an apparition of my wife. I thought she was suffering from an illusion and told her so. "No," she said, "it is no illusion. I was at the dressing table when I heard the curtains by the dressing-room door rustle, and looked round at them. I then saw Mrs. S.—as plainly as I see you now. She passed behind the curtains into the dressing-room and nodded and smiled at me." My wife had known this lady from her childhood and was therefore familiar with her. I asked her whether she had heard a knock of any sort. Nothing, she answered, but the rustle of the lace curtains which attracted her attention, and then she saw the vision. When my daughter came in the incident was quietly discussed, and it was decided not to mention it to any other person. Two years again passed. The knockings were constant, but I attended no séance. I determined to wait and see whether the experience which this lady friend had had would be repeated to me, and my hope was in due time realised in the most beautiful phenomenon of my life, which I will describe in my next contribution.

PSYCHIC PHOTOGRAPHY.—The following extract from the Rev. William Steinton Moses' notes, published in *Proceedings, S.P.R.*, Part XXV., shows that the view taken by Mr. Coates (p. 297) of "spirit photographs" endorses a statement made through Mr. Moses when he was entranced: "January 7th, 1873. Present: Dr. Thomson and his son, Mr. Beattie and Mr. Butland (the medium through whom the Clifton photographs were obtained). . . . The room was shaken throughout. Imperator entranced me, and spoke to Mr. Beattie at great length about the photographs, saying that they were not photos of spirits, but of pictures made by the spirits."—H. A. D.

"COMMUNION AND FELLOWSHIP."

AN APPRECIATION.

As one who has suffered many bereavements, may I express my sincere gratitude to Miss H. A. Dallas for having given us the very book we have needed to supply a long-felt want? I know that there are a great number of people who, like myself, have found the prayers in our Church of England Prayer Book inadequate and unsatisfying at the moment of deep personal grief, and the same must be said of the many devotional manuals which are also published. Their contents are very good as far as they go, but they do not go far enough. There are so many of us who are unable to compose for ourselves special prayers to meet our individual needs. We find ourselves inarticulate. And it is to these that Miss Dallas offers, in "Communion and Fellowship," a bridge over which we can pass in our inmost minds, and transmit our thoughts and aspirations to the foot of "The Great White Throne."

A most sympathetic introduction has been written by Sir William Barrett, F.R.S., and the contents include Meditations upon each Clause of the Lord's Prayer; Prayers for the Departed (especially for those who were killed in the late war); for the Bereaved; for Friends; for the "Lost Sheep"; for the Empire; for Family Use; Morning and Evening, etc. At the end there are blank pages arranged to hold the beloved names of those belonging to us who have passed over to the Summerland. The manual is brought to a suitable conclusion with the charming little verses by Lady Glenconner entitled "L'Envoi."

HELOISE WELLESLEY.

THE RESURRECTION OF JESUS.

I have read Mr. Stanley de Brath's most interesting article, "The Resurrection Body of Jesus," in your issue of the 26th March (p. 205). The undernoted experience may be of interest and have a little bearing on his article:—

At a meeting of the Christian Psychical Research Society, Glasgow, about a year ago, we were discussing what happened to the body of Jesus after the crucifixion, when a cross was shown to us.

The cross appeared on the wall of the room, and reached from the floor to the ceiling. Jesus was nailed on the cross. He appeared to be dead, and His head hung down over His breast. After a little time, the body slowly dropped to the ground, when it lay for a few minutes, then gradually disappeared, leaving only the loin clothes, which also soon afterwards faded away.

Then a voice spoke through the medium, who was all the time in a deep trance: "You were discussing what happened to the body of Jesus after the crucifixion; we have illustrated it to you. The body of Jesus was so highly spiritualised that it dissolved into the elements in a single night, leaving behind only the loin cloth."

I think this explains St. John's statement that he saw the grave clothes lying undisturbed.

DUNCAN CAMPBELL.

"PUNCH" ON PUBLIC CLAIRVOYANCE.

The skit reproduced in last week's *LIGHT* from "Punch" is clever and amusing, but I fail to see what bearing it has on the quality of the clairvoyant delineations given in some of our public halls, and what effect, therefore, it is likely to have on that quality. If it is meant to satirise public clairvoyance, the satire is of a singularly mild type. The humour of the sketch centres round two unmistakable failures on the part of the medium. In other cases, we are told she met with "varying degrees of success." She is not represented as being guilty of any mispronunciations or solecisms of speech; nothing is suggested against her except that her hair was untidy. The satire appears to reflect more on the kind of people likely to be attracted to these meetings than on the medium herself. Under such conditions—a bare, uninviting interior, and an audience which included individuals of the types so amusingly depicted, stupid, coarse, densely ignorant, and occasionally truculent and aggressive—it is surely to her credit that she met with any success at all. I do not infer from his description of the chairman of the meeting that the writer regards baldness as any reflection on a man's fitness for such a position, while as to the Cockney accent and the misplacement or displacement of the aspirate, unfortunately many otherwise well-educated people suffer from these disabilities. They are, of course, common and quite legitimate material for chaff, but for my part I could better bear with them than with the less satirised, affected speech of such a one as that ultra-refined gentleman, good Mr. Coote of Wells's "Kipps," who, reversing the Cockney habit of substituting "i" for "a," deprecates anything and everything that's not quite "nace"! I hope that he won't often appear on our platforms.

D. R.

* Rider & Son, 2s. net. Obtainable from *LIGHT* office, 2s. 2d. post free.

SIR ARTHUR CONAN DOYLE

GREETES THE READERS OF "LIGHT."

To all my friends and fellow-workers in the old country I send affectionate greetings, with a heart full of gratitude to the Power which has sustained me and my little company in our mission to the Antipodes.

I shall tell the story of our travels, and of all that befell us, in another place. For the moment, I will only say that our long tour to deliver the Great Message to our kinsfolk overseas was full of delightful surprises and many rich rewards. Scores of thousands heard gladly all that I could say to them concerning Spiritual truth, and I am confident that the seed sown will show hereafter an abundant harvest. Everywhere I was conscious of the help and guidance of our fellow-workers in the Unseen. Sometimes it was impossible to resist the conclusion that a greater Plan had taken in our own little plans, for the obstacles foreseen melted away mysteriously when the time came; friends, until then unknown, came on the scene at critical junctures and smoothed the way. In short, the whole tour was a success beyond our extreme hopes. It was a strenuous as well as a prosperous pilgrimage, but the strength was always given.

After my three addresses at the Queen's Hall this month, I contemplate a good rest, in preparation, I hope, for further work when I am ready to undertake it.

And now a few words to my fellow-labourers in the good cause at home.

I am astonished and delighted to have such a fine record of things done in the last six months. You have indeed kept the flag flying. It was inspiring when we were far away, and had our own difficulties to contend with, to read the splendid news which every mail brought us.

Of the advance made by LIGHT I need not speak. It speaks for itself, and you all know and appreciate what has been done there. Viewing the situation generally, I see a tremendous advance, plainly visible on the surface but far greater below it. The signs are evident in innumerable directions. None the less we are even yet only at the beginning of things. There is more work to do, but my faith is that it will be done and done worthily, and that in the future we shall look back with joy and thankfulness to our own part in it. For the message we have to deliver—the message of the Spirit—is the only one that will serve the world to-day, and only by heeding it will humanity emerge safely from the terrible ordeals through which it is now passing. It is in want of that vision for lack of which the people perish. We who have that vision must needs tell it forth.

My fraternal regards to you all.

ARTHUR CONAN DOYLE.

April 2nd, 1921.



It is said that the cause of Spiritualism in Australasia has advanced fifty years since Sir A. Conan Doyle's visit.



Sir Arthur Conan Doyle's Anzac lecture tour is described by him as "a mission in the cause of Spiritualism." During his tour he travelled 30,000 miles, and addressed 50,000 people at twenty-five public meetings. Opening in Adelaide on September 27th, 1920, before what was described by the correspondent of "The Times" as an overflowing attendance, Sir Arthur passed on to Melbourne, Sydney and Brisbane. In each city he had enormous audiences, and aroused unbounded enthusiasm. In Victoria Sir Arthur found time to visit the important provincial centres of Geelong, Ben-

digo, and Ballarat. His subsequent tour in New Zealand was a magnificent success. In Auckland, Wellington, Christchurch, and Dunedin he addressed huge audiences, and found the keenest interest displayed. In Melbourne Sir Arthur was entertained by the Federal Government, and in the various States he was honoured by the Governors and public bodies. As a fitting conclusion to this unique tour, Sir Arthur, in the coming week, is giving lectures in the Queen's Hall, on the evenings of the 11th, 12th, and 15th, when he will recount his wonderful experiences and impressions.

DO CHRISTIAN SPIRITUALISTS BELIEVE IN THE RESURRECTION OF THE BODY?

By H. A. DALLAS.

I think readers of *LIGHT* will agree in recognising that the personal note in Mr. G. Vale Owen's article, "Do Christians Doubt the Resurrection?" required no apology, for it gave a special interest to the article. "None of us liveth to himself and no man dieth to himself," it is this that gives us courage in venturing to lay bare our own experiences; we know that we may thus help fellow travellers who, like us, are seeking the light, often through many perplexities. Therefore I am going to follow his example, hoping that by so doing I may help some other seeker for truth on the subject of the Resurrection.

Like Mr. Vale Owen, I was brought up with the view that resurrection of the body meant that the graves would be opened and, somehow or other, better bodies would arise from them. I don't remember feeling puzzled or thinking about the subject in an inquiring spirit until I was about twenty; then I began to be puzzled and I found some help in a book (I have forgotten both name and author) by a clergyman who suggested that there might be a germ in the physical body which contains the potency of the resurrection body; that from this germ, although scattered somewhere in the universe, the new body might be evolved at the Last Day, and that the continuity might thus be maintained between our present embodiment and our future embodiment. I found this view more acceptable than any other I had so far come across. I had already rejected the notion of a resuscitation of the material body. I remember being rather shocked, at about this stage in my life, when visiting a museum with a girl companion. As we looked at the skeletons preserved in glass cases, she remarked how strange it was to think that they would come out of those glass cases on the Resurrection Day. I exclaimed, rather aghast, that I did not think that belief in the resurrection of the body involved such a notion. I did not, however, feel satisfied, and the more I thought about the subject the more uncertain did I become as to how to think of the resurrection.

At length one day I faced my doubts squarely. I was out walking alone; I can mentally see the road and the stile at which I paused, gazing across the fields, and pondering the question: "What could I believe about the resurrection of the body?" I knew that I did not believe any aspect of it which so far I had supposed represented the Christian doctrine. I asked myself: "Is there any interpretation of the resurrection of the body that I could accept and believe? And the answer that came to me then was this: If I were allowed to believe that at death, a better body, a spiritual body, rises out of the physical body, I could believe that. But I imagined that this was only my own idea; I had not seen it put forward anywhere. I did not speak of my idea (as I supposed it to be). I kept it in my own mind tentatively; but I thought I was quite unorthodox.

Some weeks later (a few months, possibly) a clergyman lent me a volume of Frederick Maurice's "Theological Essays"; that was epoch making for me; for in the essay on the Resurrection, Maurice set forth the same interpretation which had prescinded itself to me on that solitary walk. I hailed it with joy; I realised that I was cherishing a peculiar notion, which others did not share; from that time this belief never left me. I could believe in the resurrection of the body without doing hurt to my reason, and since so great a teacher as Frederick Denison Maurice held the same view, I felt that I was not fanciful and eccentric in so doing.

This was many years before I was interested in *Psychical Research*. I joined the S.P.R. about ten years later. A clergyman, a Vicar in the Church of England, introduced me to the Society. *Psychical Research* and studies in Spiritualism confirmed me in a belief to which I had already been led, but I owe the first confirmation to F. D. Maurice.

Mr. Vale Owen says, "I regret that it was not the teaching of my own Church that led me thither"; in my case, I am glad to be able to affirm that it was the teaching of an Anglican theologian that encouraged me to hold fast to a truth which had been imparted to me inwardly by some inspiration, in response to my need.

Some persons find difficulty in saying the clause in the Apostles' Creed: "I believe in the resurrection of the body." Since I have obtained the light which the study of psychical phenomena throws on death and on the New Testament, I can make that particular affirmation with sincere conviction. For I recognise that, although the mode of resurrection has often been misunderstood, that clause in the Creed has witnessed through the centuries to the truth that it is as an embodied spirit that man passes into a higher state, not as wraith, or phantom, that it is not as spirit only that he rises in his great evolution; it is a witness to the sacred permanence of God's order, a witness against the Manichean heresy that matter is *per se* evil. The early Christians evidently varied in their understanding, and many, no doubt, took a very crude and material view of resurrection, in days when science had not developed sufficiently to make such a view seem quite unreasonable; but others, like St. Paul, recognised that "flesh and blood cannot inherit the Kingdom of God"; that the body raised is

not the body sown in earthly substance. Origen also wrote: "Another body, a spiritual and æthereal one, is promised us; a body that is not subject to physical touch, nor seen by physical eyes, nor burdened with weight, and which shall be metamorphosed according to the variety of regions in which it shall be" (see "The Quest," January, 1910, p. 274). St. Ignatius, writing in the second century, renders the verse (in St. Luke xxiv., 39) "a spirit hath not flesh and bones as ye behold me having"; thus: "Take, handle me, and see that I am not an incorporeal demon" (Epistle to the Smyrneans III.). His rendering is as likely to be correct as St. Luke's, for Ignatius was a disciple of St. John. He does not appear to see any difference in the significance of the utterance as thus rendered (probably he accepted the more material view), but as both renderings cannot be equally correct we are bound to inquire what was the fact of importance which the risen Master desired to impress on His disciples, and we find that it lies in the truth of *embodiment*: He wanted them to apprehend that His risen state (and ours also) is not to be that of a disembodied spirit, not a "shade" such as the Greeks believed in, not a ghost or demon, that he was not only a human, but an embodied human spirit.

When we affirm: "I believe in the resurrection of the body" we bear witness to this important and consoling truth.

A MAORI "MIRACLE MAN."

The New Zealand papers have been publishing long accounts of a Maori, Mr. T. W. Ratana, who is credited with marvellous powers of healing the sick. He not only cures ordinary ailments, but gives sight to the blind and restores the lame quite in Scriptural fashion. Interviewed by the representative of the "Wanganui Herald," Ratana, a quiet and unassuming native, said that "the power simply came to him." He found that faith was absolutely essential. That he is a man of piety is shown by his message to patients which contains the following words: "Providing you desire it through faith and love of God and believe wholly in your hearts that the power of the Lord will heal you, the same will be granted in the name of the Father, Son and Holy Ghost and the Holy Angels."

The fame of Ratana has spread throughout New Zealand, where he is known as the "Miracle Man."

He has built a church for his people which was opened by a Methodist missionary in association with a Roman Catholic priest who works among the Maories. Ratana (whose full name is Tahu Wiremu Ratana) has, by his healing powers, brought many Maories to Christianity.

** We are indebted for the above interesting news to Mr. Peter Trolve, of New Zealand, who forwards several newspaper cuttings.

"LIGHT": THE NEW COVER.

It is satisfactory to find that the choice of the new cover design for *LIGHT*, the selection being made by a committee of judges some of whom are eminent in art and journalism, has met with general approval as shown by the letters we have received. We have only space this week for quotations from a few of these letters:—

"A Magistrate" writes: "The design chosen is, I think, admirable. It shows our world as it is—a dark speck in the vast transcendental universe and yet trailing clouds of glory as it moves. It suggests, too, eternal hope even for us men, foolish and ignorant as we may be. For light shines in the picture, light from some far-off unknown source. And this opens for us eternal hope though, as yet, we are blind to heavenly vision."

Mr. Thomas Tudor Pole (of Portstewart, Co. Derry), who contributed £5 towards the Prize Fund, writes: "I like the new cover chosen and hope it may be generally approved, if not even yet fully in accord with the increased illumination displayed inside the journal!"

Mrs. F. E. Leaning writes: "I am delighted to see that *LIGHT* has had chosen for it the one design which was without offence and fitting. We are all pleased."

Mr. R. A. BUSH, of Morden, Surrey, President of the Wimbledon Society, has written a little pamphlet, "Spiritualism: Its Principles Defined," of which Mr. Walter Jones, J.P., of Stourbridge, has had 10,000 printed at his own expense. The pamphlet, which is published at 2d. (post free 2½d.), can be supplied to societies at special rates.

THE REV. WALTER WYNN'S VISIT TO SOUTH AFRICA. —The Rev. Walter Wynn has received several cordial invitations to visit South Africa and lecture on "Biblical Prophecy" and "Psychical Facts I Have Proved to be True." Mr. Wynn is also hoping to utter words that will strengthen the bonds between South Africa and the other parts of the Empire. He is assured of a great and cordial welcome. The Rt. Hon. Winston Churchill has expressed his good wishes for the tour. Mr. Wynn sails on the 13th inst. and expects to be absent about five months.

TELEPATHY BETWEEN LIVING PERSONS. MR. HUBERT WALES'S EXPERIMENTS. BY STANLEY DE BRATH.

IN the Proceedings, S.P.R. (November, 1920), there is a "Report on a series of cases of apparent thought-transference without conscious agency," by Mr. Hubert Wales. This Report is extremely interesting because it tabulates a long series of facts, and is not, like so many cases of alleged telepathy, put forward as a hypothesis to account for unexplained phenomena. It sheds no light on the mechanism of telepathic action, which remains as unknown as the mechanism of gravitation; but as a record of facts it is all the more valuable. Miss Samuels, the recipient, is the active and energetic manageress of a business in London. She was personally unknown to Mr. Wales, but addressed him as having seen some few lines by him on the subject of psychical research. She stated that for the previous five years she had received "impressions," mostly, but not invariably, in sleep, that corresponded in a marked degree with those of her friends and chiefly with those of a Mr. H. H. Fuller, at one time manager of the photographic department of her business, but then a private in the army engaged in teaching photography to the Air Force at the Curragh, Ireland.

After a visit to the lady in August, 1918, Mr. Wales arranged with her to make notes of her impressions at the moment. She was to post these notes to Mr. Wales, who undertook to send copies to Mr. Fuller for comment. The coincidences were numerous and close, especially as regards physical sensations, pains, etc.; but, as will be obvious without reflecting in any way on Mr. Fuller's *bona fides*, could not be considered as completely evidential. During the correspondence between Miss Samuels and Mr. Wales, however, there arose a relation between Miss Samuels' impressions and incidents affecting Mr. Wales's own thoughts. These relations are the subject-matter of the article here summarised. The incidents are all the more valuable for being entirely trivial and emotionless.

As will be seen from the classification below, which deals with only a part of them, they were numerous and carefully dealt with.

Classification of Miss Samuels' impressions from August 17th to November 4th inclusive, with the exceptions mentioned in the text.

Class I.	Class II.	Class III.	Total.
Veridical or adequate to attribute to chance.	Wholly or partially veridical but undistinctive, confused, or antecedent in time.	No correspondence with the remembered thoughts of H. W.	
16	200	159	375

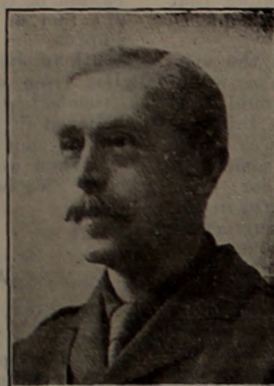
The observations covered eight months, and the parties did not come into personal contact; Miss Samuels being at Maidenhead, Harrow (one week), Margate or Bournemouth, and Mr. Wales residing at Hindhead during the whole period except for one or two short visits to London. In the summaries given below the first paragraph is Miss Samuels' impression, the second Mr. Wales's comment (abbreviated).

1. I am tying or doing something with rope in a garden. There seem to be two gardens. Ground needs to be loosened and grass cut.

After my return home the first thing I did was to tie down some rose shoots with string; the soil of the flower beds needed loosening and the lawn mowing. There are two gardens.

2. A lost train by a second. "Alone in London."
A niece staying with us lost her train, but by much more than a second. Doubt if her father would meet her, uneasiness at her having perhaps to cross London alone.

3. A young man, thin and dark, in naval uniform. Someone is led to take their mind back a good many years to when he was a little boy.



MR. STANLEY DE BRATH.
Author of "Psychic
Philosophy."

A nephew who is a cadet at Osborne arrived unexpectedly, was wearing his uniform. Reminded of a rather touching incident in the boy's early life. He is thin and dark.

4. Rather thin, tall black horse being led in, and someone remarks, "Well, he's Irish, you know."

Mrs. Wales had more than once lately spoken of a young officer, an Irishman, riding his black race-horse on the road. He was once leading it by a halter.

5. "Earl's Court Road."

Earl's Court Road very familiar, lived for three years in a small street off it. Had been telling a story about my early life, but no conscious recollection of that particular period.

6. "I write my personal letters to you for you, not to be shown to people who laugh at them, I feel that the one was shown to someone, and they loudly laughed. I've just got this, 6.30 a.m."

Corroborative statement. Complaint justified.

11. "Some poor people are worried about paying their rent. It's really only a small amount."

Gardener's wife in arrears with rent of cottage.

13. Received November 4th. A flat parcel being carefully packed in shiny drab paper, size about the same as these sheets (11 in. by 8½ in.), depth about the space between these lines (about ¼ in.).

Shortly before had sent some valuable prints by post packed as stated. Size correct. Packed October 9th, posted October 22nd, acknowledged October 27th.

20. Enquiries about the health of an elderly lady. She is threatened with paralysis.

Health of an elderly aunt much on my mind. Has had one paralytic stroke.

24. False Vandyke beard made with soapsuds.

Several times lately, after soaping for shaving, I observed the similarity to a small Vandyke beard.

It would serve no purpose to multiply instances which are all of the same trivial kind, but all the more unlikely to be the results of chance. More than fifty are given, together with a number of sensory impressions derived from Mr. H. H. Fuller, stated by him to be correct. There are also a few cases of pre-cognition of trifling actions, a near fall off a step-ladder, a cut hand, news of a sudden death, etc.

Mr. Wales suggests that what we are accustomed to call telepathy may comprise two utterly distinct phenomena, one physical, and the other psychical: the one "something, conceivably, in the nature of the popular 'brain waves,' carried by the ether operating over limited distances, and where there is no considerable material obstruction between the transmitting and the receiving brains"; and the other "requiring us to contemplate the mind as existing independently of the organism and having a different relation to space from the organism—occurring in all conditions and circumstances, but observable mainly where there is such distance or obstruction between agent and percipient as to exclude the physical phenomenon." But whatever hypotheses may be advanced, we have here a series of incidents so trivial, so exact, and with so many points of contact taking place between two minds unrelated to each other except by this one common interest, that these incidents furnish one of those rare cases of involuntary telepathy between persons who have no tie of blood or sentiment to complicate the simple fact. The hypothesis of discarnate agency that is sometimes advanced when telepathic messages have, or seem to have, some definite purpose, is here too violent and forced to merit any consideration: we are therefore in presence of a phenomenon of the subconscious self pure and simple. The facts seem to show that in certain cases the subconscious self can perceive events, and sensations in another mind, at great distances (Hindhead is forty miles from London), and can receive impressions purposeless in themselves and of little or no import. There is a strong analogy to psychometry in these. To my mind there is no need for the supplementary hypothesis of "brain waves" or anything of a like kind, as the greater may well contain the less. I am more inclined to infer that this is one of the many phenomena that show the subconscious Self, or

spirit, to be the man's real Self here and now, which gives these imperfect and fitful manifestations of faculties destined to fuller operation when that Self passes beyond the limitations of Matter, Time, and Space, within which it is now confined, into a new relativity conditioned by ethereal physics.

CHRISTIANITY AND SPIRITUALISM.

THE VIEWS OF A MINISTER.

BY THE REV. WALTER WYNN.

I cannot express in words the spiritual joy I experienced in reading "The Secret of the Eucharist," in *LIGHT* (page 196), by that great and clear thinker, Dr. Ellis T. Powell. His words and works will live; and I pray that he may be spared for many years to give to the world the ripe fruits of his vision of New Testament teaching. For it becomes increasingly clear to my mind that the Spiritualist movement is doomed to failure unless its leaders see clearly that Christ and Christ only has enshrined, manifested, and proved the full-orbed revelation of truth needed by the mind of man, especially that which appertains to His vicarious sacrifice for the sins of the world. This truth sets free, solves all problems, meets the deepest human needs, and supplies a

GOSPEL FOR THE LOST

without which no movement can become truly spiritual, but must of necessity degenerate into a refined species of phenomena-hunting, and become embodied in disgorged opinions daubed with the title "philosophy." The greatest truth ever revealed to man is the doctrine of vicarious atonement as made manifest by the death of Christ on the Cross. To accept Christ as a personal Saviour, the only Saviour of the sinful soul, in contradistinction to every other founder of any known religion, is not an act that imprisons, but sets free and saves. There is salvation by no other Name and in no other way, and if a man is not saved by Christ, either in this world or the next, he is eternally a lost soul. Without faith in what is achieved by the sacrifice of Christ, every soul in the universe will pass into and remain in "outer darkness." I can almost hear Charles Haddon Spurgeon say "Amen," and my dear friend Bramwell Booth call for "a volley"!

Yes; I join in the "Amen" and "the volley," but I know now how to join in them with all the weight of psychical fact and proven evidence behind the shout! With John Robinson—a genuine Free Churchman—I believe more light and truth are breaking forth from His word:

"Darkling our great forefathers went"—

but no matter how dark and crude were their presentations of Christ's Atonement for sin, the heart of man found in them light and food. The soul's intuitions made up for

BAD AND BARREN THEORIES.

The movement that has no message for the soul in sin, remorse, and spiritual grief, may be strong in phenomena, but as weak as a feather in a gale when dealing with a lost soul. This can quickly be proved by gathering together a number of prostitutes and telling them that the way of salvation is to start to "make good." They will sit as cold as ice, and smile at you. I have another Gospel. I tell them God loves them, that Christ died to prove that fact to them and reconcile their hearts to Him, and that from the moment they do this in deep sincerity and truth, the past is forgotten and forgiven. I have never known that Gospel fail. Why? Because it enunciates a law of the spirit, and unfolds to our gaze a fact in the divine nature. If it were not a fact, the Creator would be a monster. He would not be just. I give it as my opinion that the deepest thought in the mind of St. Paul has never been properly elucidated. I take it to be this: Our wills had nothing to do with our subjection to the earth-conditions in which we find ourselves. It was an act of God for

AN ULTIMATE SUBLIME PURPOSE.

Knowing we should sin, suffer, and thus learn by experience, the whole psychical machinery of the universe is run by Him on the principle of vicarious pain. This is a great mystery, but it is a fact. We have only to open our eyes to see the law at work everywhere every day in the week. The Vale Owen Scripts reveal to us the same law operating in all the spheres. The Sacrifice of Christ is perpetual. His Atonement for sin is "once for all." Acceptance of this fact by faith re-makes the sinful man. And whoever has never felt the power of sin has never felt the need of Christ's atoning sacrifice on his behalf. In other words, to use the old language, a sinful man may be all sorts of good things, he may be able to say "Lord! Lord!" and remind the Saviour in the other world of the number of devils he cast out, but he is not a converted man. He does not necessarily hate sin. He may philosophically condone it.

St. Paul, the great psychical researcher, saw this; Luther saw it; Cromwell saw it; Gladstone saw it; Charles Haddon Spurgeon saw it; and the man who does not see it has no Gospel for the lost. He may hold opinions based on psychical phenomena, but St. Paul said that if

AN ANGEL FROM HEAVEN

contradicted the truth made manifest by the Cross of Christ, he would not believe him, for Christ Himself had revealed that truth to his mind. If W. T. Stead or my son Rupert came and told me that the law of vicarious suffering for sin did not exist in the universe as a saving force, I would tell both of them to go to school in the other world and keep their eyes open. We must not mould our religious opinions according to the messages of undeveloped or prejudiced spirits. If Spiritualists form their theology on communications such as these, contending that the residents on the Other Side "ought to know because they live there"—God help us and the greatest movement of modern times! I acknowledge Christ as being all that Dr. Ellis Powell mathematically proves Him to be; and I respectfully submit that if Atonement for our sins is not effected by the Divine Being, God is an unjust Creator, for we did not ask to come into the world. A religion that makes no provision for a guilty conscience resembles a dairy having polished milk cans which contain no milk. St. Paul's reasoning is in perfect harmony with Christ's teaching. The Elder Brother in Christ's parable thought he had "made good," and called his fallen Brother "this thy son," but somehow or other the wonderful Elder Brother, who was conversant with all in the Father's house except the Father's mercy, found himself outside whilst the music and dancing were taking place within. The suffering, merciful Christ saw the greatest truth ever revealed to us.

I fancy I hear

A STORM OF QUESTIONS,

such as: "Then do you mean to say that an angry God needed an innocent Being to be murdered before He could have His wrath appeased?" No; I don't; and although you may find such a statement of the Atonement in some sermons, you won't find a word to justify it in the New Testament, in the writings of Dr. Ellis Powell, or in the Vale Owen Scripts. Mr. Vale Owen—that humble and charming soul—has been used to pen words that never originated in his mind in any sense, but they glorify Christ and make radiantly clear the doctrine of Christ's vicarious atonement for the sins of the world. There are passages referring to Christ in the Scripts that logically compel Spiritualists to regard Christ as the Saviour of the world—logically, I say; for they believe in the truth of the communications, I presume? And these same passages are sublime and unique as endorsements of the Pauline Vision of Christ and His work.

I am a real and sincere believer in the truth of communication with our loved ones. I have

PROVED IT TO BE A FACT.

But my psychical experiences have not robbed me of the need of Christ as my personal Saviour, to Whom I daily pray, and from Whom I know I draw power to live in hours of temptation and weakness. Being justified by my faith in Christ, I know, too, that I have peace with God, and hope to be able to say at life's close:—

Nothing in my hands I bring,
Simply to thy Cross I cling,

for in this couplet is found the key that unlocks the psychical chambers of the Creation.

"BORN FROM ABOVE" OR "BORN AGAIN"?

Major R. A. Marriott writes:—

"It may be of interest to know that in the Arabic New Testament, printed at the American Mission at Jerusalem in 1904, translated from the Greek, the words used in St. John's Gospel, Chapter III., v. 3, are *min fqq*, meaning 'from above,' and nothing else."

We have received several letters from correspondents on the question (arising out of Dr. Powell's article, "The Purpose of the Incarnation," in *LIGHT* of February 26th) whether Jesus was speaking in Aramaic or in Greek when he used the words around which this discussion revolves. The point, of course, has its importance in considering the English translation of the Greek. There is reason to suppose that the Master used both languages in his intercourse with the people by whom he was surrounded. In view of the great interest aroused in Dr. Powell's lecture, "The Secret of the Eucharist," which has again raised the question of the language used by Jesus in His teachings, Dr. Powell has kindly promised to do an article for *LIGHT* within the next few weeks and to go thoroughly into the whole matter. Will correspondents who send inquiries kindly note this promise.

MR. ARTHUR LOVELL, whose name in earlier years was well-known to readers of *LIGHT* as the exponent of a remarkable system of health culture and as author of several books, notably "Ars Vivendi," is the subject of an interview in a recent issue of "Science Siftings." His system of health culture is connected with the development of easy and full breathing. This he carries out by clearing the passages of the body leading to the cranial sinuses of the accumulations of mucus. His speciality is the cure of consumption.

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MOUNTEBANK MEDIUMS—AND OTHERS.

"Charles I. has again raised his standard at Nottingham where, I am informed, he is said to control a medium. The medium says that when he assumes 'control' she is rolling drunk. Surely the Merry Monarch was Charles II., and not Charles I."

We take that item from the "gossip" column of an evening paper. We had just previously received a provincial paper with an account of a gentleman who, by the aid of a machine, gets "thought vibrations" not only from all parts of the world but also from Mars. These he receives and "translates" in a public hall and gives out to the audience. And precious nonsense some of them are.

These represent the two latest examples of a perfect torrent of cases in which certain persons claiming sometimes to be mediums or Spiritualists have given public exhibitions of a foolish character in which they claim the possession of wonderful powers, or to be speaking under the control of some great personage of the past whose communications usually take the form of rigmarole and balderdash. These pitiful exhibitions call forth letters of indignant protest from correspondents of LIGHT who complain—as well they may—of the injury done to the Spiritual movement by such tomfoolery. But it is

A VERY OLD STORY.

Dickens satirised the thing in the middle of the last century. It has been the theme of jibes and ridicule from a multitude of pens for the last seventy years or so. "Punch" has lampooned it over and over again. It has been riddled and ridiculed in the Press countless times, and in itself forms a striking proof of the old saying about the crop of fools which grows every year to be harvested by the sharper or the seeker for cheap notoriety.

For many years past the "confidence trick" has been exposed in the Press until one would suppose that everybody was warned. But the confidence tricksters still find victims even amongst people who are credited with intelligence as being "business men." We suppose there is

A WEAK SPOT

in some people which expresses itself in some form of gullibility. Those who are not fleeced by the "confidence man" or the cardsharp find their way to "circles" where for a small fee they may listen open-mouthed while "Shakespeare" or "Oliver Cromwell" discourses through a "medium" drivel of a kind that would not deceive an intelligent child.

Our correspondents think that we should do something to stop this folly, which, as being usually newcomers to Spiritualism, they seem to regard as a recent development. Alas! it was going on before they or we were born. It is one of the penalties of liberty of speech and action in a movement which has been kept free from the bands of organisation and system, so that it may grow unimpeded. Some people could only be prevented from making fools of themselves by being placed under restraint. They are untouched alike by reason or by ridicule. As Mr. Gladstone said once when heckled in Edinburgh by an obstinate and foolish critic, we can furnish people with arguments,

we cannot furnish them with brains. If Spiritualistic societies wish to keep these things down they can refuse their platforms to persons of the

ZANY AND MOUNTEBANK

order, and sternly discourage all exhibitions of tomfoolery whether in private or public circles.

We will do our part, and we can rely upon the remainder of the Press to assist, for these things are 'meat and drink' to many newspapers which, while they would not report anything in Spiritualism of profit to mankind, greedily seize upon any event which can be turned to our supposed discredit. But while that is a source of pain and grief to many earnest Spiritualists, it is a good thing in its way. It discourages the activities of the foolish and credulous and keeps a kind of cordon round the subject. This tends to ensure that the weak and timid are frightened away, and that only the strong, persistent souls who see the core of goodness behind all the camouflage of fraud and folly penetrate to

THE TRUTH OF THE MATTER.

We place it amongst the unrecorded "Evidences of the Truth of Spiritualism" that it has survived not only the persecutions of its enemies but such imbecilities at the hands of some of its followers as would long ago have buried any other subject under a mountain of ridicule and general obloquy.

SIR RICHARD AND LADY BURTON.

Writing of Sir Richard Burton, in the "Sunday Times" of the 3rd inst., Mr. T. P. O'Connor says:—

"Though I never saw Burton he had been with me all my life; for I never thought of him but as one of the greatest, most romantic, most momentous figures that ever trod this earth; one, too, who never got one-tenth of the gratitude, admiration and other rewards with which men honour their great ones."

Of Lady Burton he tells us that she was a convinced Spiritualist (as many of us already knew). Miss Goodrich Freer (better known as Miss X.), who was a friend of Lady Burton, gave an address to the Society for Psychical Research on December 4th, 1897, in the course of which she gave some interesting examples of communications received from Sir Richard Burton (who died in 1890). Sir (then Mr.) William Crookes, who presided on the occasion, said that he had himself been acquainted with both Sir Richard and Lady Burton, and he considered that some of the messages were characteristic of the supposed sender.

It may be of interest to record that Sir Richard Burton gave an address to the members of the British National Association of Spiritualists on December 2nd, 1878, at their rooms in Great Russell-street, Bloomsbury. Sir Richard then jocosely described himself as "a spiritualist without the spirits," for he recognised the existence of supernormal faculties. Amongst the "messages" received by Miss Goodrich Freer, already referred to, was one purporting to come from Sir Richard Burton and foretelling the decease of his widow, which took place almost exactly at the time predicted. This communication was received eight months before Lady Burton's demise. Lady Burton died on March 22nd, 1896.

TIME AND FREEWILL.

In his recent lecture at the Stead Bureau on "Spiritualism in Relation to Science, Philosophy and Religion," Dr. Ellis Powell said that our idea of time is probably illusory, and that in reality Past, Present and Future are without doubt co-existent in one eternal Present. To this conception it has been objected that it spells pure fatalism and denies the possession of freewill to mankind.

Now such an objection appears to confuse effect with cause.

As I understand it, Dr. Powell's dictum means that as Past, Present and Future must all be equally within the knowledge of the Universal Mind, they must in that sense all eternally exist. Incidentally, if this were not the case it would seem to be impossible for sensitives and seers to recall the past or foretell the future, for there would be no source whence they could draw their information.

But freewill is not affected hereby. The fact of every man's destiny being recorded from everlasting is not the Cause of his having to follow, whether he likes it or not, a particular path mapped out for him in advance, but rather the Effect of the choice for good or evil which Omniscience knows he will make, and which, in virtue of this knowledge, stands as a constant factor of the eternal Present wherein Omniscience dwells.

F. O. B.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle has returned to England looking bronzed and robust after his Australian tour. Great interest is being shown in his three lectures at the Queen's Hall next week, and there is a brisk demand for tickets. Elsewhere in this issue we give a Message from Sir Arthur to all friends and fellow-workers.

Sir Arthur has recorded his impressions of his journey in a volume entitled, "The Wanderings of a Spiritualist," which he hopes to publish this summer.

In the "Weekly Dispatch" of Sunday last is published the first of a series of messages from a group of spirits of whom Mr. W. T. Stead is leader. They were received in France by Madame Hyver in 1914 and 1915, and were addressed to French Spiritualists. Their purpose is stated to be to warn people not to seek to set up communication with the After-World without a serious attempt to understand what forces may be brought into play, and to show under what conditions such communication may be established, not only with safety, but with infinite advantage to men.

Mr. Stead says: "It is as difficult for us spirits to come back to earth as it is for you to penetrate into the realms of the spirits. Firstly, we have no longer the faculty of living in the physical substance. It evades us, just as the substance of the superior planes evades you. We have impressions and sensations analogous to yours—but so different. We have lights, colours, and sounds; but these only distantly resemble those which you call so. . . . In spite of all our desires to respond to your appeals we are often prevented from doing as we are expected, because of the difference of the two planes. I will even say that it is often more easy for you to come to us than for us to come to you. Sleep permits you to enter into touch with us a thousand times better than all the mediums in the world, and the help we can give you in this way is often more precise and efficacious than by more or less muddled messages."

Sir Oliver Lodge, in an interview in the "Evening Standard" (March 30th) speaks of the unlimited destruction humanity must face if another great war is allowed to take place. In conclusion, he says: "Civilisation has to make a big decision, and I feel hopeful that it will not go wrong. There is a considerable spiritual awakening, partly as a result of the war, and a return to real Christianity will make many of the present dangers impossible. Our morality, high feelings, honour, Christianity must be strengthened and the rank materialism that brings so many perils in its train will disappear."

Mr. Horace Leaf is to give his famous lantern lecture on Materialisations at Mortimer Hall on Thursday, April 21st. Particulars will be found in our advertising columns. Mr. Leaf informs us that he has new pictures of "Katie King" taken by Sir William Crookes, which he will show. Those who have not seen this wonderful collection of photographs should not miss this opportunity.

Mr. James Coates, the well-known author and lecturer, has arrived in London to fulfil engagements from now till August 31st. He has just finished a lecturing tour in the Birmingham district where his addresses on Psychic Photography were highly appreciated. Previous to that Mr. Coates had been speaking in various centres in Scotland.

Dr. Ellis Powell, in his last article in the "National News," discusses the question of the survival of animals. One passage will be read with the utmost satisfaction by all animal lovers. He says: "One word of stern warning may appropriately be added. Above and beyond almost every other terrestrial iniquity the Powers on the Other Side loathe cruelty to animals. Nor does their indignation stop at mere loathing. In some way or other expiation has got to be made before the spirit of the cruel man or woman can enter upon the path of progress and reconciliation."

Dr. Powell, further, makes this interesting statement: "I must admit that the individuality and methods of the 'control' have always been matters of the most absorbing interest to me. There is a personal reason for this. I was told quite early in my own investigations that my first work on the next plane (the work in which I shall be engaged for some time) will be that of a 'control' assisting human investigators from that side of life. I shall be the better able to do this, so I have been informed, in consequence of my long experience of the work while I was down here. In those circumstances, my interest in controls is not to be wondered at. You cannot help being interested in a man who is doing a job which you yourself have got to undertake at no very distant date. Possibly some of the younger readers of these lines may live to come in contact

with me from the Other Side. What an adventure it will be, and how one looks forward to it with eager anticipation!"

Miss Christabel Pankhurst, in the "Weekly Dispatch" (April 3rd), in telling the story of her life, concludes her first instalment with this striking passage: "The passion of my life has been for the freeing of women, not just for reasons political and economic, but because I always knew that such a fight as ours had its highest significance elsewhere—was simply the dim reflection of a far struggle on some celestial battlefield where greater hosts than ours clashed in the eternal struggle for Right."

In the "Occult Review" for April, the Editor in his Notes of the Month writes in a highly interesting way of Joseph Glanvil, "the first pioneer of psychical research." Mr. Hereward Carrington has an article on "Experiments Upon the Aura: Old and New," in which he speaks of Kilner's discoveries, and draws an instructive comparison with an almost identical series of experiments conducted by Mr. Francis Gerry Fairfield, and described by him in an old book published in 1874, entitled "Ten Years with Spiritual Mediums." Mr. Carrington says: "The identity between the newer and the older methods of research, and the practical identity of their conclusions, is, I think, a very significant fact." The fact that March 19th was the centenary of the birth of Sir Richard Burton affords N. M. Penzer a good opportunity for a review of the career of this brilliant and remarkable man.

The Two Worlds Publishing Company is to be congratulated on its re-issue of Hudson Tuttle's book, "The Arcana of Spiritualism" (price 7/-). This standard work has long been out of print and its appearance should be welcomed by all Spiritualists. The "Arcana" was completed in 1867 and published in America shortly afterwards. It was published in England in 1876 and 1880, and revised by the author and re-published by the Two Worlds Publishing Company in 1900. The present edition is well printed, the matter being set forth in attractive style.

The life of Hudson Tuttle, the inspired farmer's boy, was an extraordinary one. The German philosopher, Buchner, was greatly impressed with "The Arcana of Nature," and spoke of it as a work of genius. When he visited America he was incredulous when told that the author was a farmer's boy and a medium writing under spirit control.

Hudson Tuttle was eminently sound and practical in his views, and his book is a good corrective to the too credulous. He says: "Honest investigators of Spiritualism, coming to the task without previous knowledge of animal magnetism, refer every phenomenon they meet to spiritual agency, when it is probable that at least one-half of all they observe is of a purely mundane source. . . . A safe rule is to refer nothing to spirits which can be accounted for by mortal means."

A correspondent in the "Morning Post," discussing the Yorkshire fairies, recalls that in that eminently serious work, the "Encyclopædia Britannica," will be found an article on fairies followed by the magic initials A. L., letters that denote the greatest of all masters of fairy lore, one whose work adorned for many years the columns of the "Morning Post." In that article, he says, it is written that in 1907 an Irish farmer was mightily troubled by great stones that persisted unaccountably in flying about his house, and the reason for his affliction was that he had offended the fairies. The foolish wight had swept out his chimney with a branch of holly, a "gentle tree," dear to the heart of the fairies, and they had punished him for so sacrilegiously abusing with soot and dirt the glossy leaves and red berries of the Christmas tree.

A correspondent in the "Yorkshire Observer" comments on the great interest that is being displayed in the fairies controversy, and the fact that many other features touching upon the supernatural are being accepted by adults. Before the war, he says, there was little talk of the supernatural outside a certain circle, but nowadays it is quite common to hear intelligent and experienced men confess that there is "more in it than appears on the surface."

He describes an instance that came under his notice of one who believed in the reality of a vision and acted on it with good result. A gentleman had intended going by a certain train to Scotland, but on the night before the journey he had a "visit from his dead wife," who warned him not to go by the intended route. He took the "advice." The train by which he had proposed to travel was the one which came to grief at Hawes Junction.

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 224.)

LETTERS have reached us in considerable numbers since the publication of our last issue giving the statements of the Crewe Circle and the evidence in support of their honesty and integrity in this case. In view of the importance of the charges brought by Mr. Bush against Mr. Hope and Mrs. Buxton it must be pointed out to our readers that on the question of justice alone we can only publish any letter in this journal providing we have at the same time the writer's permission to quote his name and address if we think it advisable. In a future issue we intend giving a selection of letters on this case; unfortunately our journal is limited in space, otherwise we would have gladly published them all.

Two or three of our correspondents have pointed out that Mr. Hope has on occasions received gifts of money. We find on enquiry that this is quite true, and the Crewe Circle admit occasionally taking presents when they are offered and the donor can afford it. But at the same time we have direct evidence of their giving their psychic gifts for no payment in hundreds of cases, and they assure us they have always been willing to give their services free to any who call on them at Crewe. They have no stated charge and never have had. This monetary question does not, however, for one moment enter into the Bush Case. Mr. Hope stated to Mr. Bush that he did not take a fee, and we gather from Mr. Bush that he did not pay him one.

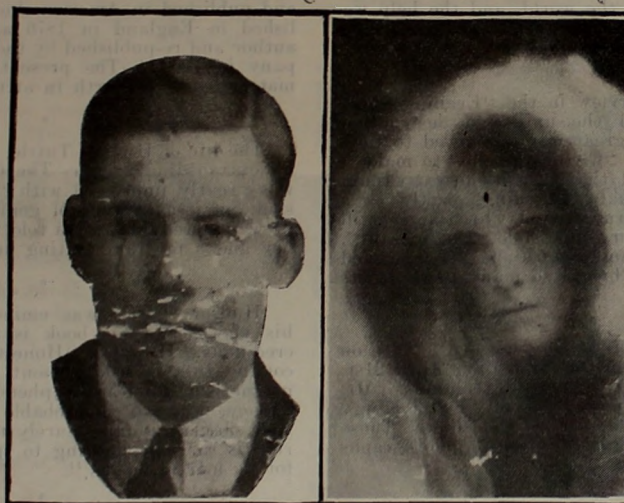
SUMMING UP.

What is the case we actually have before us to decide? It is this:—

Did the Crewe Circle copy the Vaudreuil photograph or did they not?

To enable our readers (who are really the jury in this matter) the better to decide this question, we reproduce on this page an enlargement of the Vaudreuil photograph side by side with the "spirit extra."

We certify that neither of these photographs has in any way been retouched or tampered with (the originals are at the offices of LIGHT). The enlarging has been carried out by experts, and the block made by the Engravers' Guild Ltd., of Shoe-lane, London



Enlargement from the original Vaudreuil photograph, together with the Spirit Extra, which Mr. Bush states is a copy of the Vaudreuil photograph made by the Crewe Circle to trick him.

THE QUESTION OF MOTIVE.

The first point we think to be considered, apart from the photograph, is the question of motive underlying this case. Let us deal with Mr. Bush first and see what motives possibly governed his action. Mr. Bush, it will be remembered, is a member of the Society for Psychical Research and he states that he visited the Crewe Circle with the best of motives, *viz.*, that of "a seeker of the truth."

Now, how does he proceed about his quest? In the first place, he takes a false name. He sends a photograph of his living nephew, on the back of which he writes a spurious message. In the dark room at Crewe he gives Hope the opportunity of placing his hand on the slide containing the plate whilst he finds his pencil.

In those few seconds he affirms that Hope superimposed a print on the plate by means of an apparatus concealed by the medium in his hands.

If it is practical and possible to use such an apparatus under such conditions Mr. Bush's explanation of the trick seems very simple. But if it can be proved that such a method is not practicable, is it not just possible that Mr. Bush had an ulterior motive when he set out to Crewe, not as a seeker after truth, but as one already biased in the subject? Pre-judgment and bias are unfortunately not unknown even amongst psychical investigators.

In a letter to the Editor of LIGHT dated March 1st, 1921, Mr. Bush, after attacking all forms of Spiritualism, concluded as follows: "I hold that all phenomena is fraudulent, including the latest, Eva C. and Miss Goligher.

I have waded through these experiments. Genuine phenomena, trance, telepathy, telesthesia, automatism, are all the result of these inherent powers which produce multiple personality, etc., etc. I believe Spiritualism is the most cruel delusion that has ever afflicted the race, and I shall, by God's help, expose its weakness as long as I live." Again, in his pamphlet, "Spirit Photography Exposed," on page 10, he states: "Now I hold that spirit photos, extras, psychographs, etc., are not produced by discarnate spirits, good, bad, or indifferent; but are deliberately produced by the mediums, whatever their names, or in whatever country they practise." This is a very sweeping condemnation, and we must assume that Mr. Bush, in face of any evidence to the contrary, is in every way qualified to make this pronouncement.

Does his method of approach to the Crewe Circle suggest the actions of a man qualified at all to make this investigation? To the honest investigator and the true psychical researcher he shows at the outset an entire lack of knowledge of these things. It is well known that trickery, subterfuge, and misrepresentation coming from an investigator invariably recoil upon him.

Let us go a little further in our quest for another motive on the part of Mr. Bush that may have influenced his

desire to establish at any cost a case against the Crewe Circle. He announced the forthcoming publication of five booklets entitled respectively, "Direct Spirit Painting," "Direct Spirit Voices," "Direct Spirit Slate Writing," "Dr. Crawford and Miss Goligher," "Spirit Materialisation," all to be written in a similar fashion to "Spirit Photography Exposed." At the same time he offers to the public a complete outfit for producing extras and psychographs at the price of 21/-.

Here is apparently the nucleus of a very lucrative business, but apart from such a sordid motive, there is underlying all a suggestion of an even greater incentive—that of notoriety. But we must be fair to Mr. Bush. He may, after all, be genuinely convinced that he is really doing a public service, and his methods, no matter how underhanded, unscientific,

or apparently biased, are justified by the purity of his motives. But he writes a letter to Mr. Hope (published in last week's issue) in which he addresses this alleged fraudulent trickster, who is posing as a medium between sorrowing men and women and their loved ones beyond the Veil, as "My Dear Friend Hope." He invites him to desert this nefarious traffic and join hands with him. He expresses sorrow at having imputed to Mrs. Buxton the painting of the spirit robe—"if she did not do it"—and concludes his letter by calling on the Almighty to bless these people whom he declares are guilty of blasphemous prayers and spurious "spirit" photographs!

Is this the letter of an honest man or a humbug? For the moment we will leave it for our readers to judge.

Let us come back to the Vaudreuil photograph and the "spirit extra." Can our readers give Mr. Bush the verdict? Is it just to such a science as the study of supernormal photographs, or to the Crewe Circle in particular, to take the decision of Mr. Bush in such matters in view of the fact that he is, and has been for many years, biased in these matters? Can we accept his statement that all Spiritualistic phenomena are fraudulent or accounted for by "multiple personality"?

If, of course, our readers consider Mr. Bush qualified to investigate spirit photography and conduct a test of a final character with the Crewe Circle, prompted only by the motive of honest seeking after truth, then their verdict must be given to Mr. Bush and Mr. Hope and Mrs. Buxton

relegated forthwith to the ranks of charlatans and swindlers.

On the other hand, our readers may decide that Mr. Bush is not a fit and proper person to make such an investigation or capable of deciding on the case of the Vaudreuil photograph and the "spirit extra," and so that no point of this case shall be overlooked, as a perfectly just verdict is all that is sought for, we will give next week the possible motives that could have induced Mr. Hope, as Mr. Bush states, to trick him and the hundreds of other persons who have visited the Crewe Circle for the past seventeen years or more.

H. W. E.

(To be continued.)

PSYCHICAL RESEARCH AND COMMON SENSE.

Mr. Whately Smith (LIGHT, p. 187) appears to share the opinion of the Bishops at the Lambeth Conference that the investigation of "psychic" phenomena, or as I should prefer to call them, "mental" phenomena, should be left exclusively to investigation by "trained psychologists."

But official orthodox psychology is still wedded to an entirely mechanistic interpretation of all mind processes; it has really explained very little: we do not even understand such a simple thing as how thought can affect muscles, and by causing them to flex, enable us to bend our arm.

Mr. Whately Smith quotes the well-worn adage that all possible "normal" explanations must be exhausted before accepting the *prima facie* interpretation of an apparently supernormal phenomenon. But the "normal" explanation must be, as Mr. Whately Smith says, known and proved, and what is in fact known and proved about the mental processes invoked by him? He calls them "obscure," but I would go further, and say that they are chiefly assumptions, supported by the very minimum of independent evidence. The educated man of common sense does not consider it scientifically legitimate for the psychologist to attempt to explain each mental phenomenon, or even each part of a series of mental phenomena, by some obscure mental process which appears, if existent, just to fit the particular case, keeping the explanations in watertight compartments. He finds in one set of communications, one part "explained" by simple "telepathy"; another part by extraordinary memory of the sub-conscious of the sitter, and conveyed telepathically to the medium; yet another part by "thought reading" by the medium, even of latent thoughts in the mind of the sitter, or of some third person not present; sometimes even by the assumption of a natural "lucidity," or clairvoyance, assumed to be possessed by the sub-conscious mind of a medium; there is, in fact, no correlation.

The whole process is reminiscent of the ingenious mathematical theories invented by pre-Newtonian astronomers to explain the apparent movements of the stars and planets, before the discovery of gravitation introduced unity and sanity into the stellar universe.

As regards the faculties of the sub-conscious mind not very much is known or proved. It is known to possess a most perfect and meticulously exact memory. It is pretty well established that an image or thought may pass from one mind to another mind without the ordinary physical methods of communication (telepathy). But even this is not quite orthodox, and would hardly be considered as "proved" by most psychologists.

Certain phenomena observed during special states of hypnotic trance seem to imply faculties or "lucidity," etc., in the subject. But these phenomena are not too well attested, nor is the agency understood. As regards the rest of the powers ascribed to the subconscious mind, the reasoning adopted is much as follows:—

If the subconscious mind possessed certain powers, it would be able to produce certain mental phenomena; these phenomena occur, *ergo*, the subconscious mind has these powers, and all mental phenomena are due to the action of the subconscious mind. "Which was to be proved," as old Euclid says!

Now, it is against this kind of reasoning that the educated man of commonsense rebels. If he, on the one hand, is lacking in psychological training, the trained psychologist, on the other hand, appears to him sometimes to be lacking in common sense, and even in some cases seems to be plentifully deficient in human sympathy and in a sense of humour.

C. B. E. (COLONEL).

REINCARNATION.—At a private gathering at the residence of Lord and Lady Leith, of Fyvie, on Thursday of last week, Mrs. Yates gave an address on the subject, "Have we Lived on Earth Before?" Mrs. Yates, who is a speaker of great charm of manner, dealt with various arguments in favour of the theory of rebodiment as being the mode whereby the law of compensation is carried out, and cited, amongst other proofs, the hypnotic experiments of MM. Richet and De Rochas in which sensitives were enabled to recover memories of their past lives on earth by retrogression of memory. Mrs. Yates referred also to the principle of reincarnation as expressed in national lives, England being regarded as a reincarnation of Ancient Rome, France of Ancient Greece, and Germany of Phœnicia.

RAYS AND REFLECTIONS.

A letter from a reader of LIGHT complains that it has not converted him. This is indeed a tragic state of affairs, and LIGHT seems to have failed in its purpose. But seriously I would suggest to the complainant that LIGHT exists to fulfil other purposes than converting the sceptical. There are a good many thousands of people who, having been convinced of the fact of human survival, look to LIGHT for information and advice, and it is to them the journal is mainly addressed.

I have been handed a copy of "The Film Renter and Moving Picture News," which contains an article on "Spiritualism and Motion Pictures." This narrates some of the "extraordinary experiences" of psychic investigators from the film world. It seems that they called on Dr. Ellis Powell, "a famous financier who has made a scientific study of Spiritualism." Later they called at the Psychical Research Society, which seems to have removed itself (doubtless for film purposes) to Holland Park. Later still, accompanied by the "Secretary of the Psychical Research Society," they visited Mr. Vout Peters, who, I gather from the account, resides at "an old gloomy house in Bloomsbury Square," and further extraordinary experiences followed. However, perhaps I should make similar "howlers" if I essayed a narrative dealing with the mysteries of the film industry.

In a review of "Some Experiences of a New Guinea Magistrate," by Captain C. A. W. Monckton, the "Referee" mentions that the book contains "a couple of spook yarns"—a phrase which I suppose must be excused in an old-fashioned newspaper.

However, here is one of the "spook yarns." The author of the book was sitting at his desk one night writing a dispatch. There were two doors to the room, and both suddenly flew open. The author rose and closed them. Later he heard footsteps on the path outside, and the steps came right across the front verandah on to which one of the doors led. This door opened again and the steps went across the room and the other door opened and the unseen visitor passed across the other verandah. This happened again and again, even when the house was strictly guarded by men with lanterns. The footsteps, as of a heavily booted man, passed unseen amongst the watchers. The story is, of course, one of hundreds of similar yarns.

In a review of "Food for the Fed Up," the notable book just published by Mr. G. A. Studdart Kennedy (widely and affectionately known as "Woodbine Willie"), Canon Adderley says some good things in the "Church Family Newspaper." Thus, in speaking of the author of the book, the Canon says: "He simply declines to be deprived of his religion by any theologian." He describes the book as getting at the essential spiritual value of the Creeds. "It is firstly religion, and secondarily theology, which is really the Gospel order."

On this point Canon Adderley summarises the matter thus: "Our Lord came first and the Apostles after Him. He founded a religion not by imposing dogmas, but by making friends."

I was told the other day that a great deal of false moralising had been based on the lines in the late F. W. H. Myers' poems:—

"I am tired of all the years can give,
I am weary of all these things."

There, said some of the critics (in effect), that is what an interest in psychic matters leads to! It seems the lines were written by the poet at the age of twenty-four, long before he had started on his adventures in the region of psychical research.

LUCIUS.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

Amount previously acknowledged	£163 8 9
F. W. Percival	5 0 0
Rev. Walter Wynn	1 1 0
	£169 9 9

THE REV. G. VALE OWEN.—Those of the members and friends of the L.S.A. who were unable to attend his address at 6, Queen Square on Thursday last, are reminded that the Rev. G. Vale Owen will preach at the church of St. Anne, Soho, on April 13th and 20th at 8 o'clock.

THE STORY of the VALE OWEN SCRIPTS.

ADDRESS BY MR. H. W. ENGHOLM.

"WHO Wrote the Vale Owen Scripts?" was the title given by Mr. H. W. Engholm to an address which held the closest attention of the audience assembled in the large hall of the London Spiritualist Alliance on the evening of the 31st ult. Mr. Engholm, however, did not himself reply to the question he had raised, preferring, as he explained at the outset, to supply his hearers with the material to enable them to answer it according to their own individual judgment.

Mr. H. WITHALL, who presided, said that the story to which they were to listen would be interesting because it would come from one who, in a way, had perhaps even more to do with the Scripts than the Rev. G. Vale Owen himself. In all probability those scripts were epoch-making. Not that they were necessarily of greater value than others, but they were different, and it might well be that they were specially suited to the present time. The Rev. Wm. Stainton Moses received from the Other Side a great deal of information, which appealed to many people, but the appeal it made was more intellectual than descriptive. Through the war and the losses so many of us had suffered we were all now more receptive to such teachings as those given to the world in the Vale Owen Scripts. They had, and were having, a marvellous effect. They might not make their readers all Spiritualists, but they would affect a great many, and if a person not only believed in Spiritualism, but made its message a part of his life, he was going a long way to aid in the reconstruction of the world.

Mr. ENGHOLM began by explaining how he originally became associated with the Scripts. It was early in 1918 that Mr. Gow, the Editor of *LIGHT*, brought to his notice a book entitled "The Undiscovered Country," by Harold Bayley, containing a selection of quotations from automatic writings, including many which bore the signature "Vale Owen," and with which he was very greatly impressed. Mr. Gow informed him of the identity of the writer, and showed him some scripts in his possession from the same source. Their perusal produced on him such an effect—an effect which was shared by other people to whom he showed them—that he wrote to Mr. Vale Owen asking his permission to give them wider publicity. Mr. Vale Owen replied that he had had no idea of publishing the scripts, but if Mr. Engholm liked to try to do so they were quite at his disposal for the purpose. He tried a large publishing house without success, and the psychological moment did not arrive till shortly after the Church Congress at Leicester in the autumn of 1919. At that Congress some of the clergy attacked Spiritualism, and on the following Sunday Sir Arthur Conan Doyle, to whom he had shown the Vale Owen scripts, gave an address in reply, in the course of which he alluded to these communications received through a minister of the Church to which the critics themselves belonged. He described them as the most wonderful documents he had ever read in his life. This statement was reported in "The Times" the following day. Mr. Engholm, on the same night, received a visit from a representative of the Associated Newspapers, and this led to interviews with the Editor of the "Weekly Dispatch" and with Lord Northcliffe, to whom (having seen Mr. Vale Owen in the meantime) he explained, greatly to their astonishment, that Mr. Vale Owen declined to take any money for the copyright of the Scripts, and that the only conditions he attached to their publication were that the whole should be treated in a reverential manner, and that Mr. Engholm should supervise their publication. The advent of the Scripts was at once advertised in all the principal newspapers throughout the United Kingdom, the sum of £11,000 being spent at Lord Northcliffe's direction during the four days prior to their publication in the "Weekly Dispatch," the first instalment appearing on Sunday, February 1st, 1920. Before long not less than 700,000 people were reading them each week, but before the first instalment appeared letters and post-cards had begun to arrive at the Vicarage in enormous quantities all day long, seventy-five per cent. of them full of the most vitriolic abuse to which any man could be subjected; many were anonymous. Mr. Vale Owen was told that he was in league with the devil and ought to be turned out of the Church, but the remarkable thing about this criticism was that it was made before a line of the messages had appeared. Mr. Engholm said he wrote and told Mr. Vale Owen what he thought of some of these correspondents. The letter he had in reply was one of the finest rebukes it was possible to receive. Mr. Vale Owen wrote:—

"Let us treat our anonymous post-carders and other revilers gently and with patience. They are following,

not in a very high-minded way truly, the course they believe to be right, and many would be prepared to make sacrifices for their cause—although some are not prepared to do this to the extent of backing their opinions and convictions by coming out in the open with their names. But viewing the whole matter generally, I cannot but realise what a joy it will be some day, somewhere, to take them by the hand as brothers and sisters, and to tell them we were not too bitter against them when their cruel words of misjudgment and attribution of false motives came from them, because we realised that they were but treading the road by which we ourselves had come. That is so in my case, at least. I see my own former self reflected in their present attitude; and I hope it helps to keep me in humility and in love to them. Indeed, I owe them, for this reason, a debt not of resentment, but of gratitude. I refer not to their bitterness, but to their lack of enlightenment."

That letter (said Mr. Engholm) typifies "G.V.O." That shows the true character of the man who received the Scripts, and is sufficient proof to me, if I wanted it, of the Christlike nature of the man about whom it has been said, "He is in league with the devil, and his Bishop should turn him out of the Church."

HOW COMMUNICATION WAS FIRST SET UP.

The speaker went on to tell how Mr. Vale Owen came originally to receive the Script. It appeared that one Christmas Eve, many years ago, his children were induced by the keeper of a toyshop to buy a planchette. It was at once put out of sight (as it was not approved by Mr. Vale Owen), and was only brought out by chance after a very long interval, on the occasion of the visit of a friend. She got some messages through it; so also did Mrs. Vale Owen, and Mr. Vale Owen could not shut his eyes to the fact that some of the messages were from his own people Beyond the Veil. One communicator, calling herself Kathleen, communicating through Mrs. Vale Owen's planchette, urged him to sit in his vestry and write. As Mr. Vale Owen has put it, during the whole of that time he felt some gentle urge to do this, there seemed an influence about him, and it was good. Earnestly praying that he might be guided aright, he decided to accept the invitation. Accordingly, on the evening of September 13, 1913, he went into his vestry, and sat down, pencil in hand. After a time his hand began to write, and it wrote for an hour. It was as though someone were speaking to him but not by any outside voice. Next morning he set to work to decipher what had been written. He was certain the message did not come from his own mind, and further, he was sure it was his mother who was the communicator. Night after night he sat, and thus came through what was known as the "Mother Script." A great deal of it he did not at first understand. It was written at a speed much greater than he could attain normally, and was most difficult to decipher.

CHECKING THE MESSAGES.

Practically every Wednesday night he sat with his wife, and through the planchette, operated by her, received messages from relatives telling him where he had made errors in the Script, and was, in consequence, able to correct them. During the past five years many different people came through, including, in the latter part of the time, some of the Orford boys killed in the war who wanted to straighten out things that were not in proper order when they left home. One could imagine the effect on the village people of Orford when the Vicar gave them these messages. Everyone of these people was known to the minister, for he was to them both Priest and counsellor.

As he (the lecturer) had already mentioned, the first Script was from Mr. Vale Owen's mother. She wrote as a mother would write to her boy—very simply and naturally. Her descriptions of the life beyond the Veil were very beautiful. After she had ceased writing (a month later), there came a marked change. The unseen operators were evidently getting into closer touch. Zabbdiel now followed with those wonderful communications which appeared under the title of "The Highlands of Heaven." Many of them were beyond Mr. Vale Owen's comprehension at first. The meanings of some old-world terms had often to be looked up. No information was ever obtained from Zabbdiel as to who he was in earth life, but as evidence that he is a very real being indeed Mr. Engholm narrated the incident which he related in previous addresses on the subject, of how Zabbdiel was seen by a girl in Orford Church to accompany

Mr. Vale Owen into the pulpit, at a time when the latter, having asked beforehand for Zabdriel's help, was distinctly conscious of his presence and support.

Another of the great communicators was Astriel, whose messages were included in the "Mother Script." A third was known as "Leader," it was not till later that he gave his name, Arnel, and particulars of his earthly career. The girl Kathleen, who also figured in the Script, it appears was a young sempstress who died in a back street in Liverpool. (Mr. Vale Owen laboured for many years in the slums of Scotland-road—a very low quarter of that city.) It appeared that when Mr. and Mrs. Vale Owen lost an infant daughter, Kathleen, who had then been on the other side some years, was deputed to mother the child, and later was permitted, as the little one grew older, to bring her back to see her brothers and sisters. So when the messages came, Kathleen, who had been in such close touch with the Vale Owen family, was used as the intermediary between the inspiring intelligences and Mr. Vale Owen. It was her psychic powers that were utilised on the spiritual plane to act as it were the part of amanuensis. Arnel and the others could not affect him directly, but they were able to make Kathleen the channel through which their suggestions and thoughts could be conveyed.

What one realised about Mr. Vale Owen at once was his great patience and humility. There was nothing vainglorious or self-assertive about him. Above all things he was a man of deep religious convictions and strong in his faith. He was a Christian in every sense of the word, and the results of his prayers, had become a deep reality of his religious life. (Applause.)

After a vote of thanks had been accorded to the speaker, Mr. Engholm gave the audience the opportunity of inspecting some pages of the actual script as written down by Mr. Vale Owen himself, and it illustrated the enormous work which had been undertaken by all those associated with the publishing of the script when Mr. Engholm informed the audience that every published word had been checked with the original manuscripts. Further, in answer to the question as to whether Mr. Vale Owen had received, or was likely to receive, any money from the publication of these scripts, Mr. Engholm said he was glad to have the opportunity of refuting the assertion that Mr. Vale Owen had received money. As a matter of fact, he was, if possible, worse off financially now than when he received them.

TELEPATHY BETWEEN MAN AND ANIMALS.

The Rev. Ellis G. Roberts writes:—

Referring to Mr. Percival's letter (p. 187) the following experience of my daughter's may be of interest. I well remember the incident, which took place in the winter of 1911, and have a record of it somewhere among my papers. Given in her own words the narrative is as follows:—

"I have a small Irish terrier named Paddy to whom I was much attached, and who was particularly devoted to myself. One morning Paddy failed to appear at breakfast. I was not alarmed for he often went out by himself, though usually punctual in his attendance at meal-times. About nine a.m. I was in the kitchen—this opened into a little porch which also led by another door into the back-kitchen. The outside door was open, and from where I stood I could see right out into the garden. It was a sunny morning, with snow on the ground. Looking out I saw Paddy trotting towards me through the snow; he came through the porch and disappeared into the back-kitchen. I ran after him, but found no Paddy. Very much puzzled, I went back to the other kitchen. There were two or three people there, but none of them had seen the dog. They tried to persuade me that I was mistaken, and had seen another dog that was on the premises, but this was a typical Dalmatian, an ugly spotted creature, much larger than Paddy, and utterly unlike an Irish terrier. I had seen my little dog in full sunshine and against a glittering background of snow, and noticed how his brown coat showed up against the white behind him. I looked all round, but no Paddy was to be seen. About an hour or an hour and a half later he came home in a shocking state, with some teeth knocked out and several pieces of skin torn from his chest and legs. Evidently the poor dog had been shamefully abused though we never found out exactly what had happened. He died a few months later though not, I think, as a direct result of the injuries he sustained on this occasion."

My daughter has never been subject to visual hallucinations, and the best explanation of her experience appears to me to be that this is an instance of telepathy between the dog in distress and the mistress to whom his thoughts would naturally turn.

MR. JAMES COATES AT LEWISHAM.—Mr. James Coates delivered his well-known lecture on Psychic Photography on March 30th before the members of the Lewisham Spiritualist Church. Several remarkable pictures were shown in which envelopes containing letters were photographed, and when the plates were developed, faces appeared of incarnate spirits in some way connected with the writers of the enclosed letters. All present at the lecture were highly interested.

THE VALUE OF FORGIVENESS.

By F. E. LEANING.

When Christians affirm in the Apostles' Creed that they "believe in the forgiveness of sins," most of them mean that they believe in the Divine forgiveness of human sin. A hundred years ago, when far harsher ideas prevailed as to the government of the world, and before "universalism," or the universal salvation of all men, had even fairly arisen as a heresy, this was a much more serious matter than it is considered to be now. Those who were not "nasty atheists and infidels," as Howitt calls them, believed in a real, lasting, and most terrible fate as possible for the unforgiven. Little wonder is there that the petition, "Have mercy upon us," occurs with pitiful frequency in our Liturgies. Hudson Tuttle tells us how deeply his father's life was overshadowed by the thought of the lost, and how the change in that unsmiling gloom came with the news through Spiritualism that there were not any hopelessly doomed souls after all. In the early Mormon documents, also, among the curious semi-legal "revelations" which the founder procured from the Almighty, like an Act of Parliament, when a printing-press was wanted by the Church, or a "Saint" was to "plant himself and establish a store," we find such incongruous mention as, for instance, that on March 8th, 1833, the sins of Sidney Rigdon and Frederick G. Williams were forgiven, and they were to be accounted as equal with Joseph Smith, jun., in holding the keys, etc. These "keys" are practically the same as those claimed to be held by the successors of St. Peter, for the power of holding trembling fellow-sinners over the pit has always proved a strong temptation to certain types of men. The idea that whomsoever they bound on earth should also be bound in Heaven was too enticing a reach of authority ever to be forgone by the ambitious, and was easy to enforce while men were ignorant that all alike hold this power, in certain circumstances, over others.

This is not the place, however, to consider the deep problems connected with sin, free-will, and the moral constitution of the worlds. When the theologian, the psychologist, and the philosopher have had their say, the true teacher in this field is the mystic, who sees, knows, and feels, by direct spiritual experience. Here it is desired only to consider the scope of the law of forgiveness as between man and his fellows, for the "binding" and "loosing," or remitting of offences, is a matter which sooner or later concerns all of us.

HUMAN FORGIVENESS.

In the gospel teaching the great question of what earns, and what constitutes, the Divine forgiveness is made to hinge upon a very definite condition, and is reduced to a single vital point of an individual's relationship with others; and this point is not primarily contrition or reparation, but the use he has made of the power of mercy entrusted to himself. The fact of having injured another places us in the power of that other. He now holds a bond over us which enlists the forces of the universe on his side, for in wronging our neighbour we have wronged a Greater than he. We are familiar with the cruel old law of "an eye for an eye," and our Statute Book still retains its worst degree in exacting "a life for a life." Nietzsche labours the point in one of his books that the infliction of punishment is a right which the injured ought to have the personal enjoyment of, or at least witness, if he does not carry it out. The exercise of this right, even if it be minimised (as we think) down to the mere thinking of severe thoughts, is a right which Christians are required to lay down, but so deep-seated is the tiger-instinct to retaliate when we are hurt that the law of forgiveness is looked upon as a counsel of perfection and too often ignored. Those who are not Christians hold themselves free to do as they please, not recognising that moral laws stand on a basis quite as inexorable as those of Nature. Spiritualistic teaching throws a strong and interesting light upon the fact that an injury of any kind sets up a relationship of great disadvantage to the wrong-doer. Let us consider first the case of the injured person who passes over with feelings of anger and bitterness dominating him.

UNFORGIVING SPIRITS.

These cases are not in the majority, but there are some instances recorded of such souls having the power as well as the will to avenge themselves on the living. The persistent haunting of Mdle. Clairon by her rejected lover, as told in her Memoirs, will be recalled by readers of Dale Owen's "Footfalls on the Boundary of Another World" (p. 326 in Ed. iii., 1875), and along with it Mrs. S. C. Hall's story of the terribly haunted man whose condition made human companionship impossible, even of his nearest and dearest, and meant death to any animal which could not escape his society. Nearer our own time we have Miss Bates' story in "Seen and Unseen" (chapter ix.) of the power of the unhappy girl whom "Henry Halifax" had wronged, to make his life a burden to him. The dread of

a dying curse is well-founded; the history of sacrilege illustrates it. In Asia Minor, when a Kurd dies, Christians are required to place a rag on his grave as a token of forgiveness, the harrying of Christians being part of the daily round in those parts. The token does not seem a very beautiful one, but no doubt it is easily obtainable and perhaps denotes well enough the value of the thing it signifies. At any rate, it is supposed to ensure the quiet of the departed oppressor's soul. But when we look beyond the deed we see that in all the instances known to us, and in the revelation of after-death conditions contained in Spiritualistic literature, the cherishing of a vindictive spirit does not conduce to happiness. It definitely places its possessors in the dark kingdoms where hatred and fear and misery reign. When these poor spirits come to consult their true welfare, they find that they need to receive, and not to bestow, forgiveness. But we will now turn to the happier topic of those who reach this desirable point before they leave earth.

CONTRITE SPIRITS.

In death-bed records we find many instances of the dying, seeing life and conduct in that strange new light that comes with its closing page, seeking forgiveness and reconciliation as an urgent and terrible need. Sometimes, in the kind of case that comes especially under our notice here, the difficulties are such that the spirit overleaps them by using its psychic powers. Under the pressure of emotion and the passing of the last desperate moments, the long-parted friend or the estranged relative can be made aware of the presence of the distant one who seeks absolution from some old wrong. Henry Spicer, in "Strange Things Among Us" (pp. 51, 59) has two most moving stories illustrating this; but often the passing has already taken place before realisation comes. We hear much from sensitives of spirits who come to make confession, of those who seek the help of prayers, of those who try long and pathetically to regain the kind thoughts of the living which they have forfeited. Who does not remember the weeping figure which suddenly stood by Dr. Joseph Venzano at one of Eusapia's séances and sobbed out her request while her long hair swept his cheek? Even those who have lived sweetly together bethink them when they are parted that things might have been better sometimes. The beloved little Sunny in "Rachel Comforted" was not exempt, and his mother tells us how they sometimes wept together even in their hour of communion, exchanging forgiveness. Anyone who studies this point in communications generally will see how large a part of the suffering in the next world arises from the true vision of motive and act in this. Sir Oliver Lodge has described it ("Hibbert Journal," January, 1920) as "hell in very truth in so far as they suffer the pangs of remorse," and there are some very poignant passages in the Vale Owen Script which point in the same direction. Wrong-doer and wronged are sooner or later brought face to face, and the winning of the great forgiveness depends to some extent on the winning, and on the according, of the less.

On the according! Yes, there is the point of the whole matter. Forgiveness is sometimes as hard to grant as it is to ask, yet if it be withheld the tables are turned and the one who withholds is the injurer. To refuse to forgive, when desired, is to inflict a wrong greater than any we can suffer, for the asking of it implies that the Divine requirement of penitence has been met, and the refusal of a fellow-creature to grant what God is willing to grant, puts this one in the unforgivable state himself. No wonder we are told to forgive till seventy times seven! But this applies to those who ask. "If thy brother turn again to thee, saying, I repent" (Luke xvi., 4). In Miss Boswell-Stone's "Realities of the Future Life" is a case of an accountant who lost a post he was seeking, as a result of the secret application of a friend. He could not forgive the successful friend, though the latter regretted the cause of estrangement and tried to obtain another position for the elder man. He, however, refused all overtures, and died with feelings of bitterness. Here we feel that the friend would not be held by the chain of unforgiveness, since he had done what he could to make reparation. The wrong lay with the one who would not accept, though at the time the communication was made he had advanced beyond this. Confession, as in many other cases, seemed to be part of the discipline imposed. The injunction, "Pray for them that despitefully use you," would prove, by its results, the quick way to the ceasing of wrong, for however just our indignation may appear, vengeance is not ours. The only safe general principle is to hold forgiveness in readiness by realising that when the sinner knows just what pain he has inflicted he will suffer the same exactly and fully, and probably more than we can imagine. Let us never be guilty of refusing the comfort and balm of relief.

"I do as truly suffer
As e'er I did commit."

says the treacherous but repentant Proteus in "Two Gentlemen of Verona." It will some day be the language of every one of us. It is only a matter of time, and somewhere, out of time, that moment already exists when we shall need to plead for a seventy-fold pardoning of our own sins. "Blessed are the merciful," for in that day "they shall obtain mercy."

THE PHYSICAL PHENOMENA OF SPIRITUALISM.

SUGGESTIONS FOR OVERCOMING DIFFICULTIES.

By ERNEST C. CRAVEN.

(Continued from page 215.)

A rather interesting speculation now arises, based on the inhibiting factors mentioned. How can the attenuated, colloid matter of which the cantilevers are formed be made rigid so as to transmit and be capable of sustaining large stresses? Why does this rigidity break down under the influence of ultra violet light and moisture? May it not be that the particles which constitute the cantilevers are in a state of electrical strain, each mutually repelling the other? If the cantilever is then considered as being enclosed in an elastic covering precisely as Dr. Crawford seems to indicate, the rigidity of the cantilever is accounted for in some measure. The effect of moisture might then be considered as of discharging the charged particles so that the mass collapses on itself. Ultra violet light has a precisely similar effect in the case of metals, and may have the same in the case of the plasma. This would indicate that the plasma particles are normally negatively charged as is the case with the majority of colloid suspensions in water. As an illustration of rigidity produced by internal stress it may be helpful to some to consider the case of a stout paper bag. In its normal state this is flaccid and of only slight rigidity. If now the bag be blown up hard it becomes rigid and capable of sustaining a very considerable stress. A fire hose is another example which will occur to the minds of many. Just as in these cases increasing the gaseous or hydrostatic pressures increases the rigidity of the envelopes, so in the case of the psychic rods an increase of the internal potentials would result in greater rigidity. One rather curious deduction may be made with regard to the psychic structures. The human body consists to an extent of something like eighty per cent. of water or a figure of that order. As up to say twenty-five per cent. of the body weight is liable to be removed in the form of the psychic structures these must obviously consist very largely of water. We have thus the curious circumstance of a body of high water content which is only stable in dry air and breaking down with increase in atmospheric humidity.

Arising out of the above speculation are suggestions for experimental work. If the structures can be made conveniently visible by the phosphorescent screen method, it would be of interest to observe the effect of electrical and magnetic fields on the shape of the psychic structures. It may be found that the rods will show some definite displacement or bending under the conditions. If the particles of the rods are indeed negatively charged there should be a tendency for a cataphoretic movement towards an anode. If the particles are in a state of rapid flow they should be displaced by the magnetic field. Some useful work might be done in the direction of measurement of the electrical conductivity of the plasma. Dr. Crawford found that the rods were capable of discharging an electroscope, but not of carrying enough current to affect a galvanometer. Possibly the use of a greater applied P.D. would give a positive result in the latter experiment.

A simpler line of work will now be mentioned, which introduces a field as yet untouched but of great possibilities. It is well known that impressions of the ends of the psychic rods can be taken on plastic substances such as putty and clay. While performing experiments on this line the idea occurred to me to test whether the psychic rods could affect a photographic plate directly. The test was made, and on developing the plate a broad band of mottled markings was found. The method recommended for trying this experiment is simply as follows: After conditions are established for rapping or levitation all light must be cut off from the séance room except that from a dark-room lamp. In this non-actinic light a photographic plate in a dark slide is exposed, film upwards, on a small stool or table within the circle. The operators are then requested to touch or tap on the surface of the film with the psychic rods and to give some signal when they have finished. The slide can then be closed and the plate developed after the finish of the sitting. Markings similar to those I have just described will in all probability be found on the plate.

A note of this result was sent to Dr. Crawford, and it will be noticed that a photographic plate is mentioned as being amongst the articles introduced into the circle in his experiments. I was disappointed, however, to find that no mention was made of any result having been obtained in this direction.

This question of the direct effect of the plasma on a sensitive film is of great interest in connection with the subject of spirit photography, as it is becoming increasingly apparent that the camera seldom plays any part in the production of this phenomenon. It is more than likely that a plasmic "block" is built up by the operators and that this is applied directly to the sensitive film. As to the mode in which the sensitive silver halides are affected one might hazard the guess that it depends either on the reducing

(Continued on next page.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

ROSICRUCIANISM.

E. C.—The history of this subject is mixed up with a good deal of fable and romance, connected with the supposed possession by the brotherhood of tremendous occult secrets. Mr. A. E. Waite, who is an authority, published a work, "The Real History of the Rosicrucians," in 1887. This is long out of print and very scarce and costly, but a copy of it is in the Library of the L.S.A. According to Mr. Waite, the first rumours of the Order belong to the year 1598 or thereabouts. It seems to have originated in Nuremberg, where a Rosicrucian Society was started by one Simon Studion under the title of *Militia Crucifera Evangelica*. But the degree of antiquity of the Rosicrucians is a matter of dispute. There are branches of the Rosicrucian fraternity in various parts of the world, but it is, generally speaking, a brotherhood which does not court publicity. Mr. A. E. Waite is preparing a new work on the subject which should bring the information regarding it up to date.

SPIRIT COMMUNICATION—IS IT REGULATED?

S. O'NEILL writes: "Have spirits free-will (so to speak) to manifest in what way they can manage on the earth-plane, or is there some kind of organisation that allows only the few to come through?" Not an easy question this, for the circumstances of communication vary so widely. Generally speaking, it would seem correct to say that the "free will" of a spirit is very much the same as that which he possessed when on earth. He could on earth write a letter to or call upon a friend or refrain from doing so, as he pleased, but if these and other means of communication were not available then his "free will" would matter nothing. He could only act within his possibilities. As to organisations which control communication with earth it is doubtless the case that all communication is regulated by higher intelligences, not absolutely perhaps, yet there is some degree of supervision. But that is equally the case here. There is a Divine governorship of life which, while allowing a certain amount of free-play to human actions, imposes necessary limits in the form of natural laws so that nothing that threatens the general welfare shall go unchecked. One of those laws restricts wholesale intercourse between the two worlds until humanity is ripe for it.

COMPACTS THAT ARE NOT KEPT.

CLOVERDENE is puzzled by those cases—familiar to most of us—in which two friends enter into a compact that whoever dies first shall "come back" to the other and give some sign of his continued existence. Those pacts, as "Cloverdene" points out, seem to be rarely kept. But there are several considerations to be kept in mind. It may not be possible for the departed friend to manifest his presence to the one left behind. That is to say he may find it im-

possible to give any sign or token of a physical or objective character, for sheer lack of the conditions which would enable him to do it. And even if he communicates by interior ways the friend on earth may be unresponsive and consequently unconscious of his presence. Very few are sufficiently sensitive to be inwardly conscious of a spirit message. It must for them take some form that appeals to the senses. They can hear the spoken word—they are deaf to that form of message which comes in the "tongue that spirits use" and addresses only the spiritual ear, that is to say "impression." Impressional mediumship is the highest form of mediumship and is correspondingly rare.

HAS THE SPIRIT BODY WEIGHT?

"R. CHANDON" asks me if the spirit body has weight, and in reply I would refer him to those notable experiments by Dr. Duncan MacDougall in "weighing the soul" which attracted so much attention some years ago. An account of them was published in the "Journal" of the American Society for Psychical Research in May, 1907. Dr. MacDougall's article was entitled "Hypothesis Concerning Soul Substance, Together with Experimental Evidence of the Existence of Such Substance." A summary of it will be found in Mr. Hereward Carrington's book, "The Coming Science." Dr. MacDougall considers that the soul substance that persists after the death of the material body must be a form of gravitative matter, and therefore capable of being detected at death by weighing a human being in the act of death. He then records in detail a number of experiments he conducted with patients lying on beds arranged on a light framework built upon very delicately balanced platform beam scales. In one case at the moment of death, "the beam end dropped with an audible stroke, hitting against the lower limiting bar and remaining there with no rebound. The loss was ascertained to be three-fourths of an ounce." In other instances the weight varied and extended to an ounce and a-half. Dr. MacDougall sums up: "The net result of the experiments conducted on human beings is that a loss of substance occurs at death not accounted for by known channels of loss. Is it the soul substance? It would seem to me to be so."

TO QUESTIONERS—A NOTE.

As it not infrequently happens that the same question is put by different persons, intending questioners should study this page week by week to avoid, if possible, raising a question already answered to some other correspondent. The answers given are not to be regarded as final and conclusive, but only as representing the best knowledge and experience available in answering the question. Replies involving opinions and points of view can, it is obvious, be only provisional.

(Continued from previous page.)

properties of the organic plasma or possibly on the electrical condition of the plasma particles. The latter explanation seems to me to be the more probable, especially when one bears in mind that many observers have mentioned the production of manifestations of a luminous character. These lights can hardly be anything but electrical in character. In the majority of cases it will be noticed that the lights are spoken of as being of a bluish or greenish tint, as is the case with luminous electrical phenomena in general.

In conclusion I would like to say that it is freely admitted that these notes contain much that is of a speculative and uncertain character. The few suggestions contained in them, however, may be of some little assistance to those who are conducting experiments in this direction, and I shall be pleased at any time to give any assistance possible in regard to the details of the matter which I have not thought fitting to introduce into the notes. There may be a great deal in what I have written which is open to criticism, but if I have only succeeded in providing matter for fair comment and discussion I shall not feel that I have altogether failed in advancing to a very small extent a subject which is of the most pressing importance.

NEW PUBLICATIONS RECEIVED.

- "The Riddle of Personality," by H. Addington Bruce (Funk and Wagnalls, New York and London, 1.50 dols.).
- "The Dream of Death: Poetry in prose inspired by the Spirits of a Beggar, a King, and a Musician," by Rostan Pavonian (Kegan Paul, 2/6 net).
- "Thy Son Liveth": Messages from a Soldier to his Mother (Little, Brown and Co., Boston, U.S.A., 1 dol.).
- "Joseph Glanvill and Psychical Research in the 17th Century," By H. Stanley Redgrove and I. M. L. Redgrove. (Wm. Rider and Sons, 2/6 net.)
- "The Arcana of Spiritualism," By Hudson Tuttle. (Re-issued by "The Two Worlds" Publishing Co., Manchester, 7/- net.)
- "Try the Spirits," By the Rev. W. Bickle Haynes. (Kingsley Press, Ltd., 5/- net.)
- "Theo Sophia: Volume III.—Graduation," By Holden Edward Sampson. (Wm. Rider and Sons, 8/6 net.)

ANSWERS TO CORRESPONDENTS.

M. D. K.—We cannot deal with communications the writers of which give neither name nor address.

"POLTERGEIST PHENOMENA."

HOW AN ENLIGHTENED MINISTER EXPLAINS THEM.

The Rev. D. J. Stewart, M.A., the minister of the Church of the Truth-Seekers, Bounds Green-road, Wood Green, must have surprised some of his congregation when on a recent Sunday he preached on "Poltergeist Phenomena" and lamented the appalling ignorance of the facts of Spiritualism "amongst ministers of the Gospel."

We take the following extracts from his sermon as reported in the "Wood Green Weekly Herald":—

It was a disgrace to use the phrase "calling up spirits." The spirits were breaking their hearts because we would not let them come through. The ignorance of ministers of religion with regard to Spiritualism was appalling, and Spiritualism should be taught in theological colleges. Over 300 years ago in the Christian Church there occurred spiritualistic phenomena, and to-day only one minister in a hundred knew anything about it. By degrees he had got to know that the people of the beyond were living as we are, with the exception that they did not have to work for money. "That would be a glorious condition of affairs," added the preacher, who went on to say that their bodies "beyond" were composed of ethereal matter.

LIFE IN THE BEYOND

was quite natural, and people could be divided into three classes, the good, the bad, and the mischievous. In the study of Spiritualism, he would remind his hearers that it had its dangers. Everything is dangerous, however, and it was not possible to be religious without it being dangerous. Turning again to the subject of spirits, the preacher pointed out that there were evil-disposed spirits. In some cases people revelled in wickedness, and it was their delight to upset things and cause confusion. As far as the third kind of spirits was concerned, just as there were men and women here who played practical jokes, so there were the same people in the beyond. Of these there were three kinds. First there were those who

IMPERSONATED GREAT CHARACTERS,

such as King Edward, Darwin, Shakespeare, Henry Irving, and others. He would warn them to be always suspicious when someone came purporting to be someone great. They must ask for proofs. Secondly there were those who delighted to give false messages. These ruined people's faith in Spiritualism. With these two classes a séance and medium were needed, but when they came to the third class, the séance was not required, but a physical medium, and from this medium emanated a certain substance, gas or fluid, and of that the mischievous spirits in the beyond were able to take hold, and by this means they could do

ALL SORTS OF TRICKS.

Poltergeist experiences had been happening all over the world at various times, and he had read of them years ago. The most remarkable was the case of the servant girl working in a kitchen containing a lot of cups hanging up. Whilst she was attending to her duties a cup fell and was smashed to pieces. This was repeated, but whilst she watched nothing happened. In Poltergeist phenomena these mischievous spirits delighted in causing an uproar. They had discovered one, two, or more, possible mediums from whom they got the power to make possible these extraordinary occurrences. But it need not always be mischievous spirits, but could be someone who had left something undone whilst on earth and wanted to make up for it, as he or she had an evil conscience and wanted to make communication. Or perhaps some one was exasperated against the prejudice people had against

SPIRITUALISM AS A SCIENCE,

and were taking desperate means to draw public attention to the fact that life existed and continued beyond the grave.

Mr. Stewart added in the course of his concluding remarks that mediumistic powers could be cultivated with benefit, as they put their possessors in touch with the unseen world from which they could draw strength in their daily lives, and he appealed to his congregation to cultivate these powers as it might result in the solving of many difficulties.

THE ART OF STEPHEN TENNANT.

That a boy of fourteen could have produced such an exhibition of drawings as are now to be seen at the Dorien Leigh Galleries (Cromwell-place, London, S.W.), is remarkable. No. 37 ("The Réveille Hut") is masterly. The majority of the drawings are single sitters compositions in outline colour and flat washes. Vivid colours are used quite successfully, and the decorative sense shown is very strong. Exhibited in Millais' old studio, they recall another young genius, and it would be impossible to say how far the present young artist may not go.—J. A. STEVENSON.

"LIGHT" INDEX.—The Index for LIGHT for 1920 is now ready and will be sent post free to all applicants for sixpence.

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Worthington.
Peckham.—Lausanne-road.—7, Mr. G. Taylor Gwinn.
Thursday, 8.15, Mrs. M. E. Orłowski.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. George Prior.
Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.3, Mr. P. Smyth.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. T. W. Ella.
Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. S. D. Frost, address and clairvoyance.
Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), 6.30, social for members and Lyceumists only. Sunday, 11, Mr. W. J. Vanstone; 3, Lyceum; 7, service by Lyceumists. Wednesday, 8, Mrs. E. Neville.
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Ronald Brailey; 3, Lyceum. Wednesday, 8, Mr. A. J. Cramp.

THE "LIGHT" COVER DESIGNS COMPETITION.

The interest excited by the exhibition of designs for the cover of LIGHT, which remained open till the end of last week, was manifested by the very large daily attendance and by the fact that nearly all the visitors recorded their votes for the three remaining prizes. During the coming week these will be carefully examined by the committee and the names of the prize-winners will be published in the issue of LIGHT for April 23rd. In one or two cases visitors have asked for the names and addresses of artists with a view to purchasing their designs. Among the latest and most interested callers were Sir Arthur and Lady Conan Doyle, just back from their Australian tour, who expressed themselves as much impressed by the high degree of artistic merit displayed in much of the work.

THE STORY OF AN OLD ALCHEMIST.

Students of alchemy will welcome the publication of "Splendor Solis" (Kegan Paul, 21/- net), being the Alchemical Treatises of Solomon Trismosin said to have been the teacher of Paracelsus. The volume includes twenty-two allegorical pictures reproduced from the original paintings in manuscript on vellum in the British Museum, dated 1582. The work, which has been edited with explanatory notes by "J. K.," is dedicated to "Joseph Wallace, mystic healer and revealer of occult truth." A description of the beautiful mystic pictures is supplied by the editor, with some interpretation of their inner meaning, together with Trismosin's account of his travels in the year 1473 and onwards in search of the philosopher's stone. These pictures are supposed to be identical in meaning with the twenty-two Keys of the Tarot, but many will doubt this. We are told that "Splendor Solis" is intended to convey the secret of physical alchemy by the text, and of spiritual alchemy by the allegorical pictures. The publishers are to be congratulated on the appearance of this highly interesting book.

THE USE OF FAIRIES.—The mistress of a school in the Midlands, referring to the allusions to fairies in LIGHT writes: "I thought it would interest you to know that we are helped by fairies. Tiresome children are told to ask the fairies to help them in their work, etc., and the results are sometimes amazing. Sums which, before were hopelessly wrong, become right, writing is improved, and children who are inclined to be fretful and peevish, in a few minutes after invoking the fairies are quite normal, and working well. I encourage my pupils to call for the help of the fairies in their little difficulties, and tell them they are God's little messengers, and helping children is their work.—S.W."

THE HORNSEY POLTERGEIST.—In discussing the Hornsey Mystery an evening paper remarks that it is unfortunate that most of us approach the difficult problem of the poltergeist with our minds made up. It admits that the explanation of trickery does not cover all the cases reported. We are getting on. For the first time, apparently, the Press has had to deal with a poltergeist case and to admit that it was not "the boy" who "did it." In this Hornsey case the family concerned have to mourn the loss of a little girl whose end, it is thought, was hastened by the cruel pranks of the "forces" at work. We can all sympathise with the bereaved ones. If the world were better educated on the subject of poltergeists they would occasion less pain and distress.

Would Non-professional Mediums visiting the Isle of Wight during the summer kindly give help to a small private circle seeking the truth.—Please write Harry E. Sawle, 3, York-road, Upper Ventnor, Isle of Wight.

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MEETINGS IN APRIL.

FRIDAY, APRIL 15th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on "Impressional and Test Mediumship." Medium, Mrs. M. H. Wallis.

TUESDAY, APRIL 19th, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. Marriott.

THURSDAY, APRIL 21st, at 7.30 p.m.

SPECIAL MEETING, when an Address will be given by the Rev. F. Fielding-Ould, on "The Relation of Spiritualism to Christianity and of Spiritualism to Christ." The chair will be taken by Mr H. W. Engholm.

FRIDAY, APRIL 22nd, at 3 p.m.

Conversational Gathering. At 4 p.m. "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

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SUNDAY, APRIL 17th.

At 11 a.m.	...	MR. ERNEST MEADS.
At 6.30 p.m.	...	MRS. WORTHINGTON.
Wednesday, April 20th, 7.30 p.m.	...	MR. ROBERT KING.

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Thursday, April 21st, at 3.30	...	MRS. WRIGHT.

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6.30 p.m.	...	MR. ERNEST MEADS.
Wednesday, April 20th, 3-5, Healing	...	MR. & MRS. LEWIS.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,101.—VOL. XLI. [Registered as] SATURDAY, APRIL 16, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

A light for after times.

—SOUTHEY.

The messages purporting to come from Mr. W. T. Stead and others which are now being published in the "Weekly Dispatch" will be of especial value in clearing the air on the subject of spirit intercourse, its possibilities, its limitations, its uses and its dangers. The public will now learn that it is by no means easy for spirits to return and manifest themselves in physical conditions, and we may hope we shall hear less in future of "calling up" spirits and of that peculiarly nonsensical objection that after death we are liable to be summoned to circles of objectionable people to amuse them by performing fantastic tricks. That, it has often been said, in a parrot phrase, would "add a new terror to death." It would, indeed—if it were true. The people will also learn that the truest and most natural means of spirit intercourse is along interior lines. "It is man who ought to go to the spirits by developing in himself his spiritual faculties." That has long been the attitude we have taken in *LIGHT*, recognising the dangers of supposing that spirit communications, to be valid, must always be translated into physical forms.

The stream of books, pamphlets and articles purporting to "expose" Spiritualism grows apace, and although we find in these attacks an atrocious amount of ignorant misrepresentation and sometimes a cunning distortion of facts, we do not regard them with dismay, feeling that their net result will be rather beneficial than otherwise. The number and virulence of the attacks is a measure of the advance made by the subject, and the fact that the objections to it are set forth in a manner involving such a mixture of truth and error acts as a salutary protection against the "fatal facility" with which many would pursue the matter if there were no such obstacles. It is well that people should have to show qualities of persistence and discrimination in their quest of truth. As to "exposing" Spiritualism, why we want it "exposed" in the sense that it should be openly revealed to all men for what it is. It can bear analysis and survive all the calumny and misrepresentation with which its foes mistakenly endeavour to arrest its career. It must run

its gauntlet like all other great movements for human welfare. And the nature of its testing seems to be proportioned to its vast importance. All we can do is to affirm our truth strongly and constantly and make no compromise with those who adopt dishonest methods of attack, remembering, however, that it is they and not we who will suffer in the end.

Those who have become conscious of that "bouquet and ichor of eternity" which belongs to the higher and finer associations between this world and the realm of spiritual life must often have felt it to be something like sacrilege to confess publicly all that they have known or experienced. Many spiritual experiences are, as an old friend of ours expressed it, "exotics"—they undergo sad metamorphosis when removed from that inner region of the mind to which they naturally belong. And so it comes that some of the highest and rarest evidences of spiritual power and influence are evidences to the recipient alone, not to be narrated to the crowd, or, indeed, to any but the nearest and most understanding friends—perhaps not even to these. For there is in some of us that particular quality of reserve alluded to in the old Scots saying, "Aye be keepin' something to yourself." And so some of the rarer flowers of the Spirit are left unplucked, and the man or woman who could tell us much of unseen guidance and direction, of things of mystery and vision, is silent—not out of self-regard but of reverence.

THE BIAS OF THE SCEPTIC.

Some observations on Sir Arthur Conan Doyle's criticism of Mr. Joseph McCabe's dialectical methods recall to mind Mr. G. K. Chesterton's essay on "The Error of Impartiality," in which we read the following caustic remarks on similar tactics:—

It is assumed that the sceptic has no bias, whereas he has a very obvious bias in favour of scepticism. I remember once arguing with an honest young atheist, who was very much shocked at my disputing some of the assumptions which were absolute sanctities to him (such as the quite unproved proposition of the independence of matter; and the quite improbable proposition of its power to originate mind) and he at length fell back upon this question, which he delivered with an honorable heat of defiance and indignation, "Well, can you tell me of any man of intellect, great in science or philosophy, who accepted the miraculous?" I said, "With pleasure—Descartes, Dr. Johnson, Newton, Faraday, Newman, Gladstone, Pasteur, Browning, Brunetiere—as many more as you please." To which that quite admirable and idealistic young man made this astonishing reply: "Oh, but, of course, they had to say that; they were Christians." First he had challenged me to find a black swan, and then he ruled out all my swans because they were black. The fact that all these great intellects had come to the Christian view was somehow or other a proof either that they were not great intellects or that they had not really come to that view. The argument thus stood in a charmingly convenient form: "All men that count have come to my conclusion; for if they come to your conclusion they do not count."

How well this fits Mr. McCabe's method of rejecting the authority of any scientific man who has found in favour of the reality of psychic phenomena!

"We have made mistakes, but what of it? They put us in possession largely of what sense we have now."—I. G. P.

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

THE REV. G. VALE OWEN ADDRESSES THE L.S.A.

HIS FIRST PERSONAL STATEMENT ON THE SCRIPT.

HOW HE VERIFIED THE MESSAGES.

ON no previous evening have we witnessed such a gathering in the hall of the L.S.A. in Queen-square as on the occasion of the visit of the Rev. G. Vale Owen, on the 7th inst. Not only was the hall itself packed, but crowds thronged the ante-room and the entrance lobby, and when the door was closed numbers who had sought in vain to gain admission had to be turned away. Hearty cheers greeted the speaker of the evening as, accompanied by Mr. H. W. Engholm, he made his way to the platform. It is safe to say that all those in the assembly who had not seen Mr. Vale Owen before, at once received the impression that the man whose name has become a "household word" in so many homes throughout the country, was a man as transparently honest as he was modest and unassuming—an impression which every word which subsequently fell from his lips tended to confirm and strengthen.

In opening the meeting Mr. ENGHOLM said that it was a great moment to him—the culmination of the work in which he had been engaged. It was a fit and proper thing that Mr. Vale Owen's first appearance on a platform associated with this movement should be before the London Spiritualist Alliance, a body which had had a great deal to do with bringing the Script before the world. It was to the office of *LIGHT* that Mr. Vale Owen sent the earlier portions of the Script. It was here he met Mr. Vale Owen for the first time, and in that first handshake they became linked together for all time. Further, it was to the office of *LIGHT* that he hastened in a taxi after his momentous interview with the Editor of the "Weekly Dispatch" to tell the news of the assignment of the copyright of the Script and its immediate publication. It was a serious moment, and for this reason—that this country for the first time was going to have a very important message given to it from the Other Side, through a great Sunday newspaper. They also realised Mr. Vale Owen's position. He had burnt his boats, and it would make all the difference to him; and it did, for it brought him the largest congregation in the world. (Applause.) He had now more friends than he could number, but during the whole of that year he kept patiently at his task, looking after his little parish as though nothing had happened. But it would be obvious that through this upheaval of his otherwise quiet life things would never be quite the same again for him. Beginning with that week he had entered on a new and most important phase of his work, for he was there that night to speak of the things which he had got to know, and to speak of them personally. It was important because the Script contained many things that were not clear. He (the speaker) knew that in everything which he had done and would do, Mr. Vale Owen had the guidance of angel friends who were helping him. He was perfectly certain that the time would come when the Script would be fully interpreted, and that gradually the whole world would realise that it was in possession of a divinely inspired gospel on the life to which we were all inevitably destined.

MR. VALE OWEN said he was not going to deliver an address; he had come among friends to have a chat, and they would not mind if he made a few suggestions. Truth was not static nor final, it was evolutionary and progressive. If they took their minds back, say, for three hundred years,

they would find several questions that at the time exercised almost the whole thinking powers of the Christian community. For instance, at one time Predestination was the only thing that mattered. They never heard anything about that now. A few years ago it was the Virgin Birth, but they heard very little about it now. Underneath Predestination and the Virgin Birth there were, no doubt, great truths. The mistake was to regard any of the definitions given as final. Now there were other phases of truth that were being put forward and emphasized, and there was no harm in this so long as it was understood that we were searching for truth, and had not yet found it all.

Reincarnation, for instance, had, he believed, a great truth underlying it, but that full truth when discovered would be very different from what many supposed. Another idea that was being much exploited was the subconscious mind. It used to be said "when in doubt say Telepathy"; now for "Telepathy" they substituted "Subconscious Mind." For his own part, he was not clear what the Subconscious Mind really was, but he believed that as we worked towards the great principle which Myers dug out we should find that the Subconscious Mind was nothing more nor less than the brain of the spiritual body, and that the brain of the physical body was not a reservoir of accumulated knowledge but a vestibule, or clearing-house, by which the cognisance of material things passed to the brain of the spiritual body. He threw that out as a suggestion; if not the real truth, it might be a help towards it.

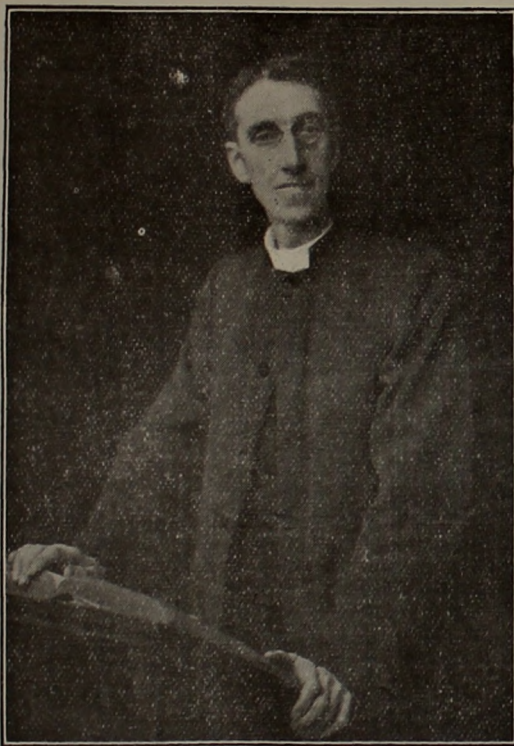
Another matter on which he asked them to keep an open mind was the relation between Jesus and the Christ. Christ, as understood by the Church, was the illimitable, the only Supreme, yet when Christians came to make their own statements and dogmas they imagined that the Christ could be confined within the limits of Christendom. Such a Christ would not be worth following. The Christ he had before his mind was a Christ Who would carry into action the words He said: "No man cometh to the Father but through Me." Not only Christians, but Confucians, Buddhists, Hindus, and Jews were inspired by Him. If all inspiration came from the Christ Sphere no one could do a good action or think a right thought unless it came from the Father through the Christ. That was the Christ that to his mind would be slowly accepted in the future. Unless they enlarged their idea of the Christ He would not be large enough for their world.

He felt they had a great work before them. When Jesus was a wandering preacher in Palestine He drew all classes to Him because He spoke with knowledge. He did not tell them what the Rabbis said, but what He Himself knew, and that was the secret of His power. So he asked his hearers not to conceal the great truths which had come to their knowledge, but to be quite outspoken about them. (Hear, hear.)

Mr. Vale Owen then expressed his willingness to answer any questions within his power. He hoped they would not ask him to interpret the Script which bore his name, for he might find himself floundering if he attempted to do that.

REPLIES TO QUESTIONS.

The Chairman asked how Mr. Vale Owen himself was



THE REV. G. VALE OWEN,
Vicar of Orford Lanes.

sure that the messages were not from his own mind, but from some source beyond it.

Mr. VALE OWEN said it was a straight question, and deserved a straight answer. That was one of the things he knew. He was thinking of the great number of letters he had received putting that question in various ways. It had been put to him many times during the past year, sometimes cynically, but now and then in a very different spirit. He did not think that many of those who asked it realised one simple fact—that there was no one in the whole wide world whom the answer could affect so deeply as Mr. Engholm and himself. He could assure his hearers that before consenting to make the messages public he had proved up to the hilt that they did not emanate from his own mind. He said to himself "I believe in a future life. My father, mother, and little child have passed into that life, and I am going there—it can only be a few years before I join them. Now, G. V. O., suppose you go over there and your mother says, 'I am so glad to have you here. With regard to those messages, they did not come from us.'" That would be hell to him, a hell that he could not face. The messages came from his mother and those on the Other Side. He made himself quite sure of it in more ways than one. He was quite sure, first of all, that they could not have come from his own subconscious mind, or if they did they must have been put there. He wrote twenty-four words a minute on an average. That was not a quick speed if one knew what one was writing about, but he made it a rule not to think of the sittings beforehand. The people who came through were quite unknown to him, except his mother. When he had written, say, on Monday, on Tuesday he put the question, "Is the writing correct?" More than once he had put the question, and had been stopped. Once his mother had come through by the planchette in terrible trouble. He asked what was the matter, and she said, "I am in great distress. You have done nothing; but the writing, that is the matter. For the last fortnight it has not come from us. Do not tear it up. It has been given for some purpose. It is not bad, but it is not from us. Wait a fortnight." Later on she said "The way is clear now."

Mr. Henry Blackwell asked if the lecturer had ever seen the communicators while he was receiving the messages.

Mr. Vale Owen said he had not, and there was never any one else present while he was writing. On other occasions when his wife had been using the planchette they had been seen.

A member of the audience raised the question whether Darwin's writings could be considered to be inspired in the same way as the Bible.

Mr. Vale Owen said that when they spoke of the Bible they were not speaking of a book, but of a library extending over many hundreds of years, and written on very different levels. Would his inquirer hold that such an injunction as that of St. Paul to Timothy to take a little wine for his stomach's sake, or his message asking that his parchment and his cloak should be brought to him were inspired? He believed the writers of the Bible were inspired on different levels, and it was conceivable that some degree of inspiration was given to Darwin, his work being of such immense value to humanity.

Another asked whether Mr. Vale Owen saw any of the beautiful scenes he had described in his writings.

Mr. Vale Owen replied that he did, in a way, but not externally. When a city was described he could see it in his mental vision. If he were an artist he could paint the scenes except for some of the details. He asked his mother, when she was communicating, how he could know that it was not his imagination. She said: "My dear boy, it is your imagination; what else can it be? We have trained you for many years, before you knew, so that we can use not only your hand but the whole of you, including your imagination, and by that imagination we have built up the images that you see."

To the query whether he had had experiences like the old mystics,

Mr. Vale Owen said he had not. He rather shrank from seeking anything of the kind. When Zabdriel was giving his messages he could feel his presence in a warm, beautiful glow throughout his physical frame, but he had had no visions like the old mystics. Once when he had finished celebrating Holy Communion and was kneeling, he saw a flash of light, and he requested that he might not be brought so close to angel presences.

A lady asked whether the communicators were actually present.

Mr. Vale Owen said that sometimes they were present, but at other times they were rather at a distance. It all depended on the messages. Sometimes they were so near as to seem to envelop him, but in such cases those from whom the messages originated might be at some distance away. It had been asked why he could not see and hear, clairvoyantly and clairaudiently. The reason explained to him was that they had found out how best to use his mental equipment; they had concentrated on one thing only, and that was writing.

Dr. Abraham Wallace asked if the handwriting ever resembled that of the person in earth-life.

Mr. Vale Owen said that when he first began to use the planchette the writing did resemble that of friends in earth life, but the communicators told him that they declined to

use his hand automatically, feeling they could get the best results by using his whole mentality.

Mr. R. A. Bush asked the lecturer to describe his sensations when writing.

Mr. Vale Owen said that was difficult for him to do. Many of his hearers who had read the Script would know that they went right from regions of light to those of darkness. Angels could not always come right down to him, and he had to lift himself to them. That had at times been a great effort, especially when the messages were ethical and philosophical. He felt as if he was scarcely on earth. When the hells were described he felt that he had been through them, and he could now understand the look on Dante's face.

Mr. Engholm said that what made him so happy that night was the fact that those present were sharing the good things he had had with his colleagues. He asked them to accord a hearty vote of thanks to Mr. Vale Owen.

Dr. Ellis Powell, who seconded the vote of thanks, said that to such an audience it was a mere truism that nothing happened in this world by chance. All that came was the work of mighty strategists in the background who were preparing their plan of campaign. He was more and more impressed with the idea that all around them they could see the devices of those strategists laying down the machinery of the great movement which was growing day by day before their eyes. If that were so, then it followed that they would choose their instrument for such a revelation with more than ordinary skill and care, and consequently the fact that they had chosen the man who had addressed them that evening to convey to the world the amazing revelations that came through him, made it a unique privilege to be present.

A hearty vote of thanks to Mr. Vale Owen was carried by acclamation.

SOME IMPRESSIONS OF THE VALE OWEN MEETING.

(Thursday, April 7th, 1921.)

A hall densely-packed and overflowing into lobbies and the adjoining room; many eager applicants turned away for lack of even the scantiest standing space; an air at first tense with expectancy, mellowing later into a pervasive atmosphere of harmony and kinship—it was indeed an impressive occasion, when George Vale Owen, modest and simple-minded for all that he is a centre of world-wide interest, stood for the first time on the platform of the London Spiritualist Alliance.

For a few moments the tall figure of the Chairman, Mr. H. W. ENGHOLM, dominated the proceedings. Masterful of face, assured in manner, yet always with an invincible enthusiasm and devotion, he told the audience how the meeting seemed to him the culmination of his labours with Mr. Vale Owen. Every ringing sentence he spoke went home as he testified to his friend's loyalty to truth, his heroism and his humility, and related the strange and moving story of how the message of which Vale Owen was the bearer was brought to the forefront of the world's news-tidings.

The address—it was, as he said, rather a "conversation"—of Mr. Vale Owen himself was at once instructive and inspiring. His frank, easy and unaffected style of speech made him at once at home with his hearers. The tall, thin figure of the minister, his pale, ascetic face lit by large eyes, luminous with tenderness and humour, his modest bearing, his quiet words charged with the magnetism of sympathy—all these revealed in full measure what manner of man he is. They disclosed a soul of rare devotion, kept sane and sweet by a kindly, humorous sense and a practical outlook on the world. He seemed to be charged more with the spirit of Erasmus or Melancthon than of the bluff Luther. Perhaps the Church needs no Luthers to-day.

His words were heard with rapt attention throughout, little flashes of fun evoked instant response, and at every stage some fresh facet of the speaker's character came to light. Here and there something he said was marked with deep spiritual insight, and never failed of its impression.

When it came to replying to questions, most of them relating to the famous Script, his frank and direct answers made a renewed appeal, and he delighted the more critical by the clearness and precision of his replies to questions that might be regarded as "ticklish." There was room for intellectual adroitness here, but the simple sincerity and courage of the man are combined with that clearness of perception which marks the higher measure of logic. His is a mind against which casuistry and mere cleverness might contend in vain. He had no "case" to present, no argument to bolster up. He had given forth what he had received, and if it were the truth it could well defend itself.

The full significance of the occasion was ably summed up by Dr. ELLIS POWELL in the masterly little speech in which he supported the resolution of thanks. He regarded it as an unique privilege for all those present that they were able to be there. Many men and women of the future would look back upon the modern Revelation at this stage in its history, as we look back upon the great Psychic Revelation contained in the Epistles of St. Paul. He could imagine some

of those men and women of future times saying, "I would have given anything to be living in those days and heard the very man through whom these things came."

"I congratulate myself and I congratulate you," said Dr. Powell.

With Mr. Vale Owen's acknowledgment of the resolution in a few words, simple and sincere as coming straight from the heart, an event destined to be historical in the spiritual annals of the age came to a fitting close.

D. G.

PSYCHIC SCIENCE AND THE CHURCH.

THE PRESENT SITUATION.

St. Anne's, Soho, was crowded to its utmost capacity on Thursday evening, April 6th, when the Rev. G. Vale Owen gave the first of a series of addresses on "The Life Beyond the Grave."

He said that at the outset he wished to "clear the decks." From time immemorial science had always had a spiritual content; it had been informed from the spiritual side. But from the time of Copernicus science and theology had been drawing apart. Scientific men neglected everything not cognisable by science. God was left out, not denied, but disregarded. So science and theology became each self-contained. But a strange thing had happened to science. The study of the atom, of radium, and the X rays had given a shock to a faith based on material things, for the atom had been resolved into what was certainly not material. The atom was something that had more likeness to what we understood by spirit than to anything material, and it was found that the old rule which governed science would no longer stand the strain. Marconi, pursuing the old materialistic lines, had toppled over from the material into the spiritual realm. Ether was non-material, and was, at least, the vestibule of the spiritual sphere. So science had gone right through into the spiritual world, into the realm of faith, for science had become based upon the evidence of things not seen, that which could not be cognised by any one of our five senses. Science had not only invaded the realm which was not material, but had brought about a reaction which had been felt in theology, affecting even the Apostles' Creed, and had a great effect on the Christian faith. We no longer spoke of the resurrection of the body in the sense that we spoke of it fifty years ago. The body was no longer regarded as a dense material thing, and the resurrection of the body was not believed in as the resurrection of the material body.

Orthodoxy was not a static thing. It was (or should be) progressive. The old orthodoxy of science, on the one hand, had failed, and religious orthodoxy, on the other hand, had failed. There was need for a science which should be a nexus between the two. He wanted to tell them that night that such a science had been established, and a great deal of scientific research had been accomplished. The Church had come to such catastrophes by its opposition to the progress of humanity in the past, that if they could possibly obviate such another catastrophe it would be well worth while.

THE RESURRECTION OF THE BODY.

Dr. Ellis Powell writes:—

I see that Miss Dallas says (page 233) that she finds no difficulty in saying the clause in the Apostles' Creed, "I believe in the Resurrection of the body." She thinks that although the mode of resurrection has often been misunderstood this clause in the Creed has witnessed through the centuries to the truth that it is an embodied spirit that man passes into a higher state, not as wraith or phantom. These views with regard to the embodiment of man's spirit are, of course, absolutely sound and unchallengeable. The intelligence must be embodied in some locus or nucleus if it is to survive at all. But Miss Dallas must not suppose that she is reciting the Apostles' Creed when she attaches this sense to the words of its English version. The words translated "Resurrection of the Body" are in the original *carnis resurrectio*, which, of course, mean, and can mean, only the resurrection of the flesh. In the rare cases where *caro* is used in the sense of the body it always means the fleshly body in contrast with the spirit.

It is quite possible that the explanation of this phrase, *carnis resurrectio*, may lie in the familiarity of the early Church with the phenomena of materialisation. The early Christians saw materialisation constantly taking place. They knew that it involved the building up of a body possessing many of the characteristics of the original organism which had been the vehicle of their departed friends on this plane. They were aware, however, that the materialisation was transitory in the extreme and that its creation always involved the presence of a sensitive. But they may have imagined that the resurrection to which they looked forward would be of a permanent materialisation, when the organism would be able to maintain itself in unbroken physical re-embodiment without the intervention and assistance of the sensitive. This mistake, a very natural one, may have given rise to the idea about the *carnis resurrectio*.

"BORN FROM ABOVE" OR "BORN AGAIN"?

THE MEANING OF "ANOTHEN."

This question continues to excite wide interest, and we give below a selection of letters from correspondents:—

THE REV. CHAS. L. TWEEDALE (Vicar of Weston, Otley, Yorks.)

Undoubtedly the correct meaning of anothén is "from above," and is akin to the "born of God" of John i. 13. It has nothing to do with the idea of repetition, as usually interpreted. I remember threshing this point out long ago with my Divinity Professor at college. The reading in the Revised Version is erroneous, and obviously a concession to orthodoxy. Christ is undoubtedly referring to the coming upon a man of an external spiritual power or influence, akin to that given on the day of Pentecost (which might literally and with peculiar appropriateness be described as anothén—from above), and on other occasions related in the book of the Acts of the Apostles, and very similar to the coming of "the hand of the Lord" upon seer and prophet in Old Testament times.

Nicodemus, in his dramatic interview with Christ, expresses the opinion that the "signs" done by Christ are evidence of the accompanying power or presence of God. Christ immediately says: "Except anyone be born from above he cannot see the Kingdom of God." This statement does not primarily refer to a changed life, following on repentance and amendment, as the Church has erroneously hitherto supposed, but sets forth the fact that until a man has experienced the results of psychic or spiritual powers (the spiritual gifts), he is unable to see, or otherwise have personal knowledge of the Spirit World (the Kingdom of God—the Kingdom of the Heavens). This statement is purely psychic, as apart from the doctrine of repentance and amendment elsewhere set forth by Christ. That this statement refers to psychic experiences is borne out by Christ's words in verses 11 and 12. Repentance (*metanoia*)—a change of mind—is another thing altogether. It refers to that change of mind, and consequent change of conduct, which wins God's approval, and which by inducing right living and striving after that which is good, brings reward and happiness in the future life. *Metanoia* (repentance), however, is distinct from genesis or anothén (birth from above), each term indicating experiences of an entirely different order. The vast majority of Christians who have dwelt upon this planet since the days of the Early Christian Church, and who have experienced all that is comprised under the term *metanoia*, have known little or nothing of those experiences which are indicated by the term genesis and anothén, and this is especially true of the Christians of modern times.

NEWELL EVANS (MERTHYR TYDFIL).

Having followed with interest Dr. Ellis Powell's articles in LIGHT, and especially the discussion anent his interpretation of the Greek word anothén as meaning "born from above," I have been impressed with the manner in which this translation agrees with Professor Drummond's conclusion as expressed in the following passage from the Chapter on Biogenesis in that remarkable book, "Natural Law in the Spiritual World":—

"Except a mineral be born 'from above,' from the kingdom just above it—it cannot enter the kingdom just above it. And except a man be born 'from above,' by the same law he cannot enter the kingdom just above him. There being no passage from one kingdom to another, whether from inorganic to organic, or from organic to spiritual, the intervention of life is a scientific necessity, if a stone or a plant or an animal or a man is to enter from a lower to a higher sphere, etc."

B. STEVENS.

Dr. Ellis Powell seems to assume that Jesus spoke in Greek, whereas he spoke in Aramaic. So whilst there would have been some excuse for Nicodemus misunderstanding the significance of the Greek anothén, there could be none for his ignorance of the meaning of a common word of his own mother tongue. Indeed, there is nothing in Christ's reply inconsistent with his having used the Aramaic equivalent of "born again." That anothén meant "from above" is no new discovery. As long ago as 1868 Dr. Tischendorf, in his "Origin of the Four Gospels," points out that many commentators, ancient as well as modern, prefer "from above." "Born again" is in agreement with the Vulgate. Justin Martyr and the author of the Clementine Homilies and Recognitions in supposedly quoting this text from John's Gospel, agree in using the expression, "Anagennetbe 'born again.'" There is also a fragment of Irenaeus in which the same phrase is used.

The bare phrase, "Ye must be born from above," would have conveyed no intelligible meaning to the listener; but "born again" was a phrase in common use in Rabbinical Judaism, and its connotations were precisely those employed by Jesus in countering the colossal stupidity of Nicodemus's question.

SIR ARTHUR CONAN DOYLE

AT QUEEN'S HALL, LONDON.

1st Address: "The Human Argument."

"WE have listened to a beautiful gospel preached by a sincere apostle," said Sir Ernest Wild in dismissing the vast assembly over which he had been presiding last Monday night in the Queen's Hall; and the statement expressed the consensus of opinion of his hearers. The occasion that had brought them together was the delivery by Sir Arthur Conan Doyle of the first of a series of three lectures, announced for this week, on "Death and the Hereafter," the special subject for the evening being "The Human Argument" (the others will be reported in our next issue). Sir Edward Marshall Hall had been regretfully compelled to cancel his engagement to take the chair, and Sir Ernest had kindly stepped into the breach. In a happily phrased introductory speech he said that he did not regard the presence of his audience, any more than that of himself, as involving necessarily a belief either in Spiritualism or in the wisdom of its practice, save by experts, but he took it that their presence did signify that they were not mere materialists, and were ready to approach the question with open minds and in the solemn belief that the things that were not seen were the eternal things. That evening it would be their privilege to listen to the words and appraise the arguments of a big (in a double sense) public spirited man, than whom no cause could have a better or saner advocate. (Applause.)

SIR ARTHUR CONAN DOYLE said:—

The question which I am about to discuss to-night is far the most important question in the world. It is one in which the future of everyone is intimately involved. There is a certain not unnatural impatience just now when we have so many pressing worldly questions upon us, that our attention should be diverted into so tremendous a question and so contentious a question as this. But I think it can be very easily justified. In the first place, those of us who consider that the spiritual lesson of the war lies in that direction must necessarily strike while the public mind is still malleable under that tremendous influence. A second point is that I do not believe you will ever get any social thing right until it is built upon religion, and I do not think you will ever get religion right until it is built upon the true facts of spirituality. I speak to you to-night with all humility, and for myself alone. I am no high priest of any movement, but for thirty-four years I have studied this question, and if a man is not an idiot he must in thirty-four years acquire some special knowledge. During the last six or eight years I have worked hard in the direction of experiment, and altogether have accumulated an amount of knowledge which I think justifies me in trying to communicate to you those things which are to me not mere fictions or matters of faith, but matters of absolute knowledge.

Sir Arthur then recounted the story of the Hydesville manifestation, which played so great a part in the genesis of Modern Spiritualism, and dealt with the investigations of Professor Hare, of the University of Pennsylvania, the inventor of the oxyhydrogen blowpipe. Hare commenced his investigations in an unreasonable and unscientific frame of mind, feeling called upon to "stem the tide of popular madness in regard to Spiritualism," but after a year's investigation he had to admit the reality of the subject. The lecturer next cited Professor De Morgan, the great mathematician and head of the Mathematical Society, who said, "The Spiritualists, beyond all doubt, are in the track which is leading to all advance in physical science. Their opponents are the representatives of those who have striven against progress." Professor Mayo, Professor Challis, Alfred Russel Wallace, and Lombroso were also cited, and Sir Arthur referred to the list of forty-three professors who had testified to the reality of the phenomena and whose names he had published. He also alluded to the declaration of Sir Oliver Lodge in the United States. Sir Oliver was the most cautious of men, but he had said, "I tell you with all the strength and conviction I can muster, that we do persist, that the dead still continue to take an interest in what is going on, and that they are able from time to time to communicate with us. Why do I say that? I say it on scientific grounds. I say that certain dead friends of mine exist because I have talked with them." (Cheers.) A little afterwards Sir Oliver Lodge said: "The world war has sent millions of young men out of life. I have talked to a number of them. They still exist. They cannot go out of existence.



SIR A. CONAN DOYLE.
M.D., LL.D.

They are all eager to let their friends on this side know that they are happy."

Professor Hyslop had said, "Any man who does not accept the existence of spirits and their power of communication is either ignorant or else he is a moral coward."

No man could be fairly blamed for being ignorant. But where his blame did to the full rest, was in the case of those men who had admittedly never examined the matter, almost boasting that they had never been to a séance, but who none the less poured words of scorn and contempt upon the results reached by those great men who had gone thoroughly into the matter. They had to make out a case by pointing to all those real or alleged weaknesses which the movement, like every other movement, had shown.

In his travels over the world he had lectured to over 200,000 people, meeting everywhere with courtesy and acceptance. But he found the people were interested not in a new force, not the science of the subject, but its religious side. That was the driving force of the whole movement. It was the thing in which the movement was taking a practical form and supplying the spiritual needs of humanity. What the people wanted to know about was not the scientific value of the forces at work, but their results.

Referring to the general ignorance of the subject he alluded to the demands in the Press that a committee should be appointed to consider the evidence. That had been done again and again. It was done, for instance, by the Dialectical Society in 1869, when the forty men chosen pronounced a unanimous verdict in favour of the phenomena.

Mr. McCabe had said that Professor Crookes had written a letter to a Russian lady in 1874 in which he had said he was not sure whether the spirits of our beloved ones survived. He (Sir Arthur) had taken the trouble to look up that letter, which began: "All that I am convinced of is that invisible and intelligent beings do exist who say that they are the spirits of dead persons." Imagine a man quoting a letter like that against Spiritualism. It gave them all they could possibly ask as to what the communicating spirits were. For the rest, it was for every Spiritualist to judge and find out, to decide by his own experience. And in the course of his address Sir Arthur adduced from his own experiences and those of others cases in which the reality of the claim that these invisible and intelligent beings were exactly what they claimed to be—our departed friends—was overwhelmingly proved.

Dealing with the more scientific aspects of the question the speaker went very fully into the question of plasma, the substance radiated by mediums and used by spirits in the production of phenomena, including materialisation, with special reference to the experiments and conclusions of Dr. Crawford, Baron Schrenck Notzing, Mme. Bisson and others. This substance was known to Thomas Vaughan, the alchemist, and other alchemists, who described it as "the first matter."

In the course of his concluding remarks, Sir Arthur said: "Shall I discard all this evidence of positive results? If I did I should be false to everything in my nature. You know what a boon this thing is. With it the whole darkness of death becomes a rosy-tinted mist, which thins very easily before you. If you realise how that darkness fades into the most lovely dawn, how you can see that dawn waiting behind the momentary darkness, you can realise the enormous benefit which a knowledge of these facts brings home to everyone." Their movement was gaining strength in all lands. When they went into the religious side of the question they found how a due sense of proportion was restored to human life, and in the relative values of things they realised how absurd it was to worry over the acquisition of wealth and those other earthly ambitions, which took up the attention of so many in this world. It was only in that reformed and renewed land which we could dimly see coming in the distance that our successors looking back upon the dawn, and the early days of the Spiritual Movement would realise to the full how gigantic that movement was, and what great things were those which to-day we were endeavouring to carry across to the human race. (Loud and prolonged applause.)

The Rev. G. Vale Owen, in proposing a vote of thanks, said that the first time he met Sir Arthur was on the platform at a meeting in Liverpool twenty-five years ago.

He was not then aware that Sir Arthur was a student of psychical research. He (the speaker) was at that time an uncompromising opponent. Since then he had altered his views, and now his verdict was "emphatically proven." He had, to his own satisfaction, proved two things. First, that survival was real and communication real, and secondly that it was good. What struck him as so valuable in Sir Arthur's address was its eminently human touch and its common sense. The lecturer had spoken of raps, and some people thought that method of communication undignified. A short time ago he was in the office of the Atlantic Cable Company in Liverpool. A message was sent to New York asking what the weather was like, and the answer came back that it was cloudy with a little rain. The message was trivial, but the wonderful thing was that in a few minutes they had communicated with New York. No one considered the raps by which this message was brought at all undignified. He could testify that, like Sir Arthur, he had spoken face to face with his own departed loved ones, with his mother and his daughter. He knew there were some who would say that he was hallucinated, but if there was anyone who should be able to recognise a mother or daughter it was that mother's son and that daughter's father. (Hear, hear.)

Mr. H. W. Engholm, managing director of LIGHT, seconding the vote of thanks, said he had been privileged to be associated with Sir Arthur on more than one occasion, when he had been in touch with those beyond the veil. "I will never forget the sitting that we had when his son came through and spoke to him. I heard the conversation, which was very sacred. I did not like to pay too much attention to it, but suddenly during that conversation my own attention was taken altogether away because a dear colleague of mine, a well-known Fleet-street journalist who had been over there about a year, came through and welcomed me in his dear old voice, and then I heard no more of what was passing between Sir Arthur and his boy.

"Last night I was in a little room in Merthyr, South Wales. There were eleven of us. Ten of them were dear, good Welsh people, good souls, and there was a medium, just an honest mining man, and in that darkened room each one of us present heard voices of those we knew, and at one time there were nine people from the other side speaking at the same time. It was with difficulty that I got in touch really with the man speaking to me—it was such a babel. And then last night linked me up with that occasion when Sir Arthur's son came through to me, for suddenly I heard a voice last night say to me, 'Engholm, Kingsley's here. I want you to give my father a message to-morrow evening, as you will see him. Tell father I am proud of him' (cheers), and then I suddenly felt a hand on the top of my head, just like a human hand, and it pressed my head, and as it was pressing it a voice said to me, 'Tell father that this hand is the one I placed on his head at Southsea when I first spoke to him.' And I was only too happy to hurry back from Wales to-day to be able to tell Sir Arthur that beautiful message from his boy before he came on this platform to-night. (Cheers.) Sir Arthur and I are very much linked together in these things. There is a sort of brotherhood between us. Sir Arthur stands on exactly the same platform as I do because he knows he could no more deny these things than deny his own existence. And so when he gives you sidelights of a scientific character, do not confuse the main issue by getting too scientific. Just remember that Sir Arthur speaks from his heart because it is a simple homely thing that has come to him. It can come to everyone of you, and there is no reason why it should not." (Cheers.)

Replying to the vote of thanks Sir Arthur Conan Doyle said:—

If you go further into the matter I strongly recommend you to go into the literature first and to leave actual experiment to follow knowledge. I am quite sure when the order is reversed it is evil because you are dabbling with matters which you will certainly find rather difficult unless you have some experienced guide to find a true path. We all have those difficulties of deception which are almost like that guardian of the gate who turns people back. They are given us as a trial and test of our resolution and perseverance, and it is only by having people with you who know something of the matter or knowing through literature what other people have gone through, that you can meet those difficulties.

Sir Arthur expressed thanks to the chairman.

Sir Ernest Wild, in reply, said that Sir Arthur would stand cross-examination in any witness box. They had listened to a beautiful gospel preached by a sincere apostle.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	169 9 9
"A Pilgrim"	5 0 0
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	£176	9	9

GRIM PROPHECIES FULFILLED.

A NEWSPAPER EDITOR'S EXPERIENCES.

Mr. H. J. Jennings, the well-known journalist and author, recalls in his entertaining volume of reminiscences entitled "Chestnuts and Small Beer" a remarkable series of predictions that were made to him during his editorship of the Birmingham "Daily Mail." He writes:—

One morning I was sitting in my office when a message was delivered that a gentleman wanted to see me on urgent business. When he was shown in I was confronted by an elderly man of quiet manner and refined appearance who, after apologising for his intrusion, said he had a very important communication to make. This information, I gathered, had been given to him in a sort of revelation; nothing Spiritualistic, but direct and in the nature of an inspired vision. It was to the effect that a great calamity would happen the next day to Birmingham involving a terrible loss of life. Ninety-nine editors out of a hundred would have formed the same opinion as I did, namely, that my visitor was a harmless lunatic. I humoured him—told him that I was much obliged and wished him "Good-morning"—and then dismissed the matter from my mind.

Now, the remarkable thing is that on the following day there occurred a great explosion at Kynoch's ammunition works at Aston, in which many lives were lost, the whole district being thrown into mourning. Still, I put no other construction upon this prediction than that it was one more example of the curiosities of coincidence, and the subject was soon forgotten. Some considerable time after this, my visitor came again, this time with the announcement that one of Birmingham's most famous men would die suddenly within a day or two. I was a little more deferential than on the former occasion, but in vain tried to get a more definite statement. Now came another startling coincidence. Two days later the famous preacher and publicist, George Dawson, died suddenly. And once again the prophet of evil came with ill-tidings, and foretold a disastrous fire and destruction of valuable property. That was the day before the burning of the Free Library, and I then began to think that these strange fulfilments of prophecy would have to be accounted for on some other hypothesis than that of coincidence. But whatever the explanation, the mysterious visitor did not again visit the offices of the "Mail." Whether he died or was discouraged because I had taken no public notice of him I cannot tell.

These are interesting instances of prevision, and it is to be regretted that steps were not taken at the time to ascertain the identity of the mysterious prophet.

A. B.

MYSTERIES OF MUSIC.

Schumann, while playing a Schubert march, suddenly asked a friend who was present if he did not see strange shapes before him. "Of a truth, I did," he replied. "I found myself in Seville, but more than a hundred years ago—among promenading Dons and Donnas, with trains, pointed shoes, poniards, etc."

"Strange," remarked Schumann; "our visions were identical to the very city!"

Dr. Pedrone, of Padua, notes that one of his patients not only saw separate keys as of different colours, which is not an uncommon occurrence, but that every instrument appeared as a different colour. Thus, he heard the piano as blue, the clarinet as red, the saxophone as yellow, the guitar as a golden yellow, the kettle drum as a chocolate brown.

Heine, the poet, was very susceptible to the appearance of "music phantoms," which is the name given by scientists to such visions as are evoked by the agency of music. In his "Florentine Nights" he gives the following graphic description of the sensations awakened by the playing of Paganini:—

"So far as I am concerned, you know my musical second sight—the gift that I possess with every tone I hear to see a corresponding tonal figure; thus it happened that with every stroke of his bow Paganini brought before my eyes visible forms and situations which were like a coloured shadow play, in which by virtue of his violin playing he enacted the chief rôle. Even with the first stroke of his bow on the strings the coulisses around him changed; he suddenly stood alone with his music-stand in a cheerful room that was decorated in a taste particularly gay; with highly ornamented furniture à la pompadour; everywhere were to be seen small mirrors, gilded cherubs, Chinese porcelains, a delightful chaos of ribbons, garlands, white gloves, tattered tulle, false pearls, diadems, and such adornments as one finds in the boudoir of a prima donna. Paganini had changed his appearance, and much for the better; he wore knee-breeches of lilac satin and a white waistcoat embroidered in silver, a coat of light blue velvet with gold buttons, etc."

Hoffmann describes how he was transported by Haydn's symphonies into green lands, where he saw "youths and maidens sweep by in circling dances, laughing children spying behind trees, behind rose bushes, pelting each other with flowers."

THE STORY OF THE FALL OF MAN.

BY STANLEY DE BRATH.

It is a long time since Origen, "the most distinguished and influential of all the theologians of the ancient Church, with the possible exception of Augustine," as Harnack calls him, expressed his surprise, about A.D. 250, that any Christian should take the first chapter of Genesis literally. That Father of the Church treated the Scriptures "on the basis of a matured theory of inspiration of a kind such that all their facts appear as the vehicles of ideas and have their highest value only in this aspect."

This is to say that the Old Testament consists of dramatised episodes, sometimes legendary, sometimes allegorical, and sometimes actual, but always selected for their spiritual meanings and content. They do not belong to time, but express spiritual facts which are permanent verities. This is to lift such an account as that we are now contemplating from the lowest form of truth—physical actuality—through the second form—the scientific abstract—to the highest plane—dramatic representation of moral verities.

THE MEDIEVAL VIEW.

For many centuries this perception has been unknown, or almost unknown, to those who have been the guardians of the Scriptures. They insisted on the relative as if it were the absolute truth, the garment as if it were the essence, and maintained that if it were not historical it could not be true at all. Biology and Geology have now revealed to the comprehension of the average educated man the truth that Origen reached through philosophy, or perhaps through faith in the enlightening Spirit. Since Protestantism substituted the infallible Bible for the infallible Church, up to the time of Lyell and Darwin, the Edenic story was held to be historical. It is not worth while to recall the disputes of the early nineteenth century, in which one side went so far as to assert that the Devil put fossils in the rocks to discredit the book of Genesis, but it is only reasonable to remember that this attitude was perhaps less due to the human vanity which could not stomach an animal ancestry, or even to a notion of the sacro-sanct letter of Scripture, than to the perception that somehow or other man has acquired faculties of which the animal is destitute, and to the intuition that the result of admitting such ancestry would be that the physical notion of the "struggle for existence and survival of the fittest" would be transferred to the social and political world, and would issue in the inference—no God, no sin, and no future life—as has in fact occurred.

SIR RICHARD BURTON'S SOLUTION.

Those who still feel a reluctance to acknowledge the physical descent, and cannot as yet see that there is an internal spiritual transformism, may take heart from Sir Richard Burton's reply to the bishop who was his fellow passenger in the Straits of Gibraltar. Waving his hand towards the apes on the rock, the prelate observed, "Your ancestors, Sir Richard!" "Well," he replied, "I may at least take credit for having improved on them somewhat, but how about your lordship, who is descended from the angels?"

RECENT INTERPRETATIONS.

Many attempts have been made to drag the surface meaning of Genesis into conformity with Science, but though no presentment of Evolution adapted to all types of mind, the simplest and the most learned alike, could possibly be devised which would in the same compass contain so much scientific truth and spiritual meaning as the Edenic story, yet nevertheless all endeavours to make the "evening-mornings" fit the geological record have been conspicuous failures.

GUESSES AT TRUTH.

But the influence of that sublime account has been such that no serious student has been able to pass it by. Some have endeavoured to explain it as the descent of Spirit into Matter; of a pre-existent soul, perfect of its kind, into the limitations of earthly life. Some have regarded it as a purely allegorical fancy of the post-exilic scribe (whoever he may have been) seeking a solution acceptable to his age and nation of the still unsolved problem of the nature and origin of evil. Others again, accepting the tradition of Mosiac origin, have seen in it a vision of the actual geologic history, mutilated in course of transmission. None of these have commanded general assent and some of them raise more difficulties than they allay.

EFFECT OF PSYCHIC KNOWLEDGE.

But if, while accepting fully the evolutionary theory of physical transformism, we revert to Origen's idea of inspiration, we may find in the New Psychology a light which reconciles both. That psychology refers the new variations

transformed by adaptation and selection into permanent species, to a psychic power in vital contact with the Immanent Life of the Universe, i.e., with God. It regards Consciousness as the purpose of evolution, and body as the mechanism making consciousness possible. The important development is the development of Consciousness. Each advance, from the inorganic to the organic, from the fish to the reptile, from the reptile to the bird and the mammal, from the Pithecanthropus to the man, would therefore be the result of a fresh spiritual influx, a fresh Directive Idea—moulding living matter by Mind. This mind is obviously unconscious in its created forms, and we are ourselves subconscious of it, and therefore call it Subconscious Mind, but we are in no way entitled to assume that It is in Itself unconscious, as Schopenhauer and von Hartmann state.

THE FRUIT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

Of all the many changes in that long evolution, the greatest was the development of moral consciousness—the knowledge of Good and Evil symbolised by the Fall.

The "instincts" of animals are now admitted to be neither more nor less than the workings of the subconscious mind. There is no scientific proof that acquired knowledge is transmitted by heredity, nor are these instincts the result of imitation. The adult cuckoos leave us in July; the young birds follow later, but infallibly find their way to Egypt across the trackless sea. No young eel has ever accompanied its parents to the deep seas where the full-grown spawn and die. None of them guide the young glass fishes back to the rivers. The nestling bird takes no lesson how to build the nests which are such miracles of construction; and the marvellous complexity of some of the instincts of animal parasites are known only to biologists. Within the limits of the natural environment all these instincts may fairly be called infallible, but in new surroundings they conspicuously fail to adapt themselves to the new conditions by any process of reason. As one biologist remarked, we may "consider the ant and be wise," but until the ant learns that the shortest way round a post is not over the top and down the other side, it can scarcely be accused even of common-sense. Instinct is quite different from reason.

HUMAN SUBCONSCIOUSNESS.

That human subconsciousness resembles animal instinct, Bergson admits. It is in the knowledge of Good and Evil that it becomes conscious. If we human creatures had always obeyed that "moral imperative" to do as we would be done by and to maintain contact with the Divine Spirit, now made consciously accessible, Man might truly have "walked with God in the garden" of life and would never have "fallen." But we yielded, and still yield, to the desires of the Persona, that mask put on by the Self to meet material conditions, and that "personality" is the Fallen Man. We still regard the person as the Self, and labour for the things which perish. Thus "the Fall" is scarcely a historical event, though the departure from the guiding subconsciousness must have taken place in Time; it is an eternal truth, independent of all time—as true at the remote beginning of our race as it is to-day when strife takes the place of co-operation. For when the mutation took place which transformed the Pithecanthropus it was, theoretically at least, open to him to follow the higher prompting.

That man should have followed the lower course and set what he is pleased to call Reason above the moral intuition, was perhaps inevitable, but it is not inevitable now. Christ showed what the man is like when he maintains his essential union with God and combines reason and intuition. This is Redemption—the return of the prodigal to the Father, by obedience to the subconscious spiritual impulse rising into consciousness. This is that "doing the Will" which brings the knowledge of Good, as well as the knowledge of the evil which still dominates the world, and would, if it had its way, overwhelm civilisation in senseless conflicts of class against class and nation against nation.

THE PSYCHOLOGICAL SOCIETY.

Dr. Abraham Wallace presided at a meeting of the Psychological Society held at the Stead Bureau on April 11th, when Dr. Mansfield Robinson gave a lantern lecture with slides showing pictures obtained by supernormal agency. It appears that attempts have been made to photograph by colour process, and certain results obtained. Though these are interesting they are not yet sufficiently matured for public announcement. The Hon. Secretary, Colonel J. W. Cowley, was congratulated on the work he had achieved during the past year.

LIGHT,

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SCIENCE AND THEOLOGY.

A SERMON AND SOME COMMENTS.

In his address at St. Anne's, Soho, on the evening of the 6th inst., the Rev. G. Vale Owen outlined in simple but effective fashion the main issues as regards the present situation of the Church in relation to Psychological Science. It was the opening discourse of a series of three under the general title, "The Life Beyond the Grave," and he devoted it to what he described as "clearing the decks." It certainly cleared the air for some of his congregation.

That Science has always had a "spiritual content" there is no gainsaying. That there came in a process of segregation in which the study of Life as a whole was split up into departments was doubtless necessary for the sake of convenience and classification; but it was purely an intellectual process. The more aspiring minds looked always for ultimate synthesis—the solution of the various separated things in Unity. How far we have proceeded towards that goal Mr. Vale Owen showed in a few graphic words when he dealt with the way in which Science has passed beyond its old material boundaries—the "five sense universe"—into those immaterial regions which, if not Spirit, are at least its borderlands.

A point well taken by the preacher was the extent to which the invasion of Science into the immaterial side of things had produced a reaction on Theology, evident in many ways. The old-time Theologian looked upon the body as something dense and material. Science had shown by its discovery of the electron and in other ways that the body of flesh, being composed of atoms ethereal in their essential nature, might be very closely related to what old Theology regarded as spirit. In the light of such discoveries the interpretation put upon the Creed by enlightened Churchmen had changed tremendously during the last fifty years.

Science and Theology, although apparently warring factions, had been unconsciously growing towards each other, and to-day we were able to see that in the providence of life the particular science needed to form the nexus between them had already taken shape.

Mr. Vale Owen justly deplored that with some few exceptions theologians had not yet awakened to the fact. Much the same might, of course, be said of scientists. In each case doubtless the same cause is at work—not so much, perhaps, the inertia of custom and conservatism, but that very human element, prejudice, a habit of mind as old as humanity, valuable, to a certain degree, as tending to restrict the incursion of dubious and untried things, but carried beyond the point of reasonable doubt, something wearisome, even exasperating, to the pioneers in new ways.

We were glad to hear Mr. Vale Owen vindicate the Bishops from many aspersions regarding their suitability to lead the Church. As he showed, the Bishops were never intended to lead the Church, their function being that of overseers or supervisors. They occupied a judicial position which they could not abrogate. This was illustrated by the nugatory results of the Lambeth Conference when Spiritualism and cognate matters were under consideration. If the Church is to move with the procession of Life it was clear that the lead must come from the minor clergy and the

laity, as in the great Wesleyan and Oxford movements. True enough, although the major stimulus undoubtedly proceeds from those outside the Church altogether—those progressive but not altogether well-advised people who, finding that theological thought has fallen behind the times, have left the religious community in order to proceed on adventures on their own. This is a tactical error since the true interests of a community are always best advanced from within. There are many in the Church to-day who, seeing this, remain in the fold, suffering for their loyalty only when, obedient to the truth they perceive, they tell it forth. They are not orthodox—no, a truth is never orthodox until it has been generally accepted and received an official *imprimatur*. But the supposed new truth may be a pernicious error. What then? Why, we must prove the truths as well as "the spirits." If they survive all the tests and endure every ordeal to which they can be subjected, then they have established at least a *prima facie* case for their acceptance—they have shown a quality peculiar to truth—vitality.

Truth crushed to earth shall rise again:

The eternal years of God are hers;

But Error, wounded, writhes with pain,

And dies among his worshippers.

Truth has had her martyrs all through the ages, but that fashion of things, we believe, is passing away. The great wheel has been turning in the meanwhile. The time is coming when those who resist the light, who combat the advance of the new order, will find themselves in the position to which they have hitherto relegated the seer and the prophet—outcasts and pariahs. It was always so, but only in the long run. Truth had its revenges but they were long and slow. To-day the Spirit of Life moves swiftly—brute matter is more plastic than of old—it is being made ductile by much purging and its recoils are rapid. The time is coming when the defenders of ancient error who are moved by no noble motives, will find their position as unenviable as that of the lone champions of Truth in the past. That is obviously not a gauntlet which a mere obscurantist or a bigot will care to run, and the trying and testing of new truth will be the task of reasoning minds impartial as Truth itself.

MY DREAM OF COMFORT.

My dear one was killed in action on Easter Sunday. Like so many other bereaved women, I could not realise I should see him again in the next life—though in theory I had always believed in "the life everlasting," it is a very difficult thing to put that belief into practice. I could not forget what seemed to me the pathos of a young life cut short with all before him. Every time I called to remembrance the last time I saw him alive, full of health and spirits, overflowing with fun, it was like a knife through my heart—the awful contrast between all that youth and vivacity and the shattered body lying in a French grave.

One night I went to bed with my usual aching heart and such an overwhelming longing—oh! just to see him—only for two minutes, just to hear his voice once more. Finally I fell into a deep sleep of utter exhaustion and then my dream of comfort (*was it only a dream?*) came to me.

I dreamt I was standing in a soldiers' cemetery in France, and some yards in front of me was my dear one's grave. I could distinctly read the name, regiment and date, followed by the text, "Peace, Perfect Peace" on the cross at the head of the grave. I was conscious of no active feeling of grief, but a quiet expectancy seemed to pervade my whole being and, as I gazed, suddenly I saw him walking towards me. With outstretched arms I ran to meet him and, as his closed round me in a gentle embrace, I gazed rapturously up at him, thirstily drinking in every line of the dear, dear face. He looked extraordinarily young, much younger than when I had said goodbye to him a few weeks before—and so well and happy. A radiance of youth and health seemed to emanate from him, and as I gazed a great tide of thankfulness and joy rose within me.

"Oh, my darling! who sent you to me?" I murmured.

"God sent me to comfort you," he replied gently.

I awoke with his words ringing in my ears and a deep peace and happiness enfolding me—content to wait till my own name sounds forth from the great Roll-call of Death.

When I received the photograph of the grave from the Graves Commission the shape of the cross and the inscription were exactly the same as in my dream.

EVELYN MARSHALL ALLEN.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle's opening lecture at the Queen's Hall on Monday night last attracted a splendid audience, and the speaker's remarks were listened to with the deepest interest. A report appears elsewhere in this issue, but we are compelled to hold over till next week our accounts of the other two lectures.

Mr. Vale Owen, at the close of his address to the members of the L.S.A. last week, was besieged with requests for his autograph, and in many cases he was asked to sign a copy of *LIGHT*. Many strangers were present on this occasion.

Writing from Christiania, Mr. A. V. Peters tells of his work in that city, and the sympathetic audiences which attended his lectures and demonstrations. Spiritualism, he says, is winning its way into popular favour, and the Press is more sympathetic than of old. Mr. Peters is the first English public clairvoyant and speaker who has undertaken such a work in Norway, and at his first meeting the hall, which holds 900 people, was packed. In Denmark the conditions were not so good owing to an outbreak of "strike fever."

Those critics of our subject who are fond of trotting out the lunacy bogey may find what comfort they can from the statistics published last week by the London County Council. The report says: "Since the beginning of 1915 the number of lunatics in London dropped from 31,000 to 25,000 in 1919. The lunacy records are to-day the lowest since 1892."

Sir Arthur Conan Doyle has consented to preside at Mr. Horace Leaf's lantern lecture on Materialisations, at Mortimer Hall, on Thursday, April 21st, when a number of highly interesting pictures will be shown.

Dr. Ellis Powell, in his article in the "National News" last Sunday, gives a splendid story of a recognised spirit photograph he obtained from the Crewe Circle under conditions which he describes as "absolutely watertight."

In the last instalment of the "W. T. Stead Messages" in the "Weekly Dispatch," much valuable information is given regarding mediumship. Here is an example: "As soon as a medium is seen to cover sheets of paper with ease, people suppose they have only to put questions to him, no matter how disconnected or ridiculous these may be, to get answers. They imagine that he can get into touch with any and every spirit, that no subject is beyond him, and that he can give money-making hints in business affairs. If he fails to meet these varied requirements people deny that he is a medium and ascribe what he has written to his imagination. That is false and unjust."

The message continues: "An 'intuitive' medium, even an excellent one, can give only one category of phenomena. He may be excellent for metaphysics, but inapt for music. He may feel a vibration arrive, his spiritual being may be conscious of it, but the vibration remains without form; it creates no image in his mind. Good 'intuitive' mediums are very rare—that is why the greater part of the messages received from spirits are banal in form and matter when written out. A medium must be highly sensitive and predisposed to the spiritual before he can receive the echoes of the spirit world. It is equally necessary that experimenters should not ask him to try to obtain phenomena which he is not adapted to transmit and that he be left to his speciality. Then messages of great value may be obtained."

Dr. Ellis Powell tells us that he recently received a request from a correspondent to answer nineteen "simple questions" which were sent for that purpose. The correspondent strongly impressed upon Dr. Powell the extreme simplicity of the queries which, as he suggested, could be settled in a very brief reply. One of them was, What is the only true religion? Another asked for an explanation of the exact nature of the Trinity. As Dr. Powell says, if these are "simple" questions, may the good powers preserve us from anything in the nature of complexity.

The "Popular Science Monthly" gives an account of a new form of ouija board invented by a Hindu named Sunker Abaji Bisey. It is designed to eliminate conscious or subconscious operations in the working of this instrument, the present adaptation of which is called a "spirit typewriter." The operator does not see what he is writing until he has finished.

In our Questions and Answers page last week we gave particulars of experiments designed to weigh the spirit body. To these we may add the attempts of two Dutch scientists, Dr. J. L. W. P. Matla and Dr. G. J. Zaalberg van Zeist. They contended that the spirit of a dead human being is composed of molecules, that it is possible to communicate with a spirit and, by means of the "dynamistograph," a highly complicated machine invented by them, register the presence of the spirit and also to weigh it. The device consists of a cylindrical chamber to concentrate the atomic particles assumed to compose the spirit. A cylinder corresponding to the size of an adult was used. The structure housing the machine was constructed to avoid the possibility of earth vibrations interfering with the experiment, and the cylinder was hermetically sealed. It was fitted with an instrument like a thermometer and filled with alcohol, which, it is said, recorded when something other than air was inside the hermetically sealed cylinder. A séance was held and, according to the two scientists, a spirit was called upon to occupy the cylinder. Its presence was indicated by the movement of the alcohol in the thermometer. The cylinder was weighed and found to be about two and a quarter ounces heavier than when "unoccupied."

From New York comes a "hair-raising" ghost story of the type which delights the heart of the newspaper Press. It concerns the appearance at Ferry Ford, a little village in New Jersey, of a spectral figure which nightly stalks about accompanied by a large white cat, striking terror into the villagers. We have no means of telling whether the apparition is a fact or the creation of some "live-wire" American journalist in search of "copy."

The Rev. C. Drayton Thomas, in a recent address at Bromley, dealt with a question, "Is it right to communicate with the dead?" He said the dead would not let them do so unless they wished it, and the question should therefore be, "Is it right that the dead should communicate with us?" They could not evoke or compel spirits. The only thing they knew was that if they fulfilled certain conditions and so opened the door to their friends on the other side they would find them quite willing and eager to communicate with those in this world, who could, in turn, communicate with their friends. Further, he would say, it was not only permissible to do that, but also highly desirable. Certainly, it was permissible. Our Lord did it, St. Paul did it, and most of the New Testament writers did it, so they were following a safe lead. He (the speaker) had been doing it for four years, and he was never happier or healthier or more in love with God and his fellow-men than he was at present.

Mr. A. C. March forwards us a copy of "Novy Duch Casu," the organ of the Spiritualist movement in Czechoslovakia. It contains a report of the fairy photographs in Yorkshire, translated into Czech from an Esperanto report furnished by Mr. March. At the Thirteenth Congress at Prague, the matter of an Esperanto vocabulary of technical words relating to Psychic Research and kindred subjects, is to have attention, and Mr. March is now working on this matter with Mr. Otto Sklencka, the Esperanto Editor of the "Novy Duch Casu." It is hoped eventually to publish a magazine devoted to the subject of Psychic Research entirely in Esperanto.

The Rev. J. Broadhurst Nichols, at the West Ealing Congregational Church on a recent Sunday evening, in the course of his remarks, said: "During the war there was a recrudescence of spiritualistic speculation. People were not satisfied with the reticence of Scripture, they demanded palpable evidence that the dead existed, and, more than that, that their connection with earth should be proved by actual communication being established. With regard to that, whilst the results reached by the Psychical Research Society—a society consisting largely of ayle and honest inquirers—were often so well attested that it would be foolish to deny the evidence they yielded its value, yet a good deal of mere conjecture and surmise was inevitably bound up with them. We could not in the nature of things, explore a realm for the investigation of which we had not the apparatus. But we did know, and it should be enough for faith, that life persisted through death, and that the personality and the character we had built up on earth remained ourselves permanently and for ever."

There was a large assemblage of friends at Grovedale Hall, Holloway, on April 2nd, on the occasion of a Spiritualist wedding. The bride was Miss May George and the bridegroom Mr. Harry Pryor, both of whom are popular members of the North London Society, the former being the church treasurer, and the latter a prominent member of the Lyceum. The ceremony was performed by the President, Mr. E. J. Pulham. The bride was attended by her brother, Mr. Robert George, and the bridegroom by Mr. Claude Losack. The musical part of the ceremony was conducted by Mr. W. W. Drinkwater, President of the Lyceum. After an impressive service the happy couple departed by motor for Brighton for the honeymoon.

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 239.)

One may now consider the possible motives that might have induced Mr. Hope and Mrs. Buxton to perpetrate the trick of the "spirit extra" that Mr. Bush, of Wakefield, asserts they did when he visited them in the assumed character of a bereaved man seeking for proof of human survival after death. Four motives at once suggest themselves. The first and most common motive is that of money. In the case before us, we can at once dismiss this, and further, the evidence shows that the Crewe Circle cannot by the greatest stretch of imagination be accused of making a good thing out of psychic photography. The second motive, notoriety, may for the moment be seriously considered. If, as Mr. Bush states, the Crewe Circle have discovered a simple means of performing a trick on the public, a trick which they consider beyond anyone's power to detect, then it might be possible that for notoriety's sake alone they would feel safe in practising this deception and thereby gaining kudos. But the Bush incident tends very much to prove that if notoriety was the motive, the Crewe Circle would hardly take the actual photograph sent to them, make a copy of it, and hand it back to their sitter superimposed on the sitter's photograph as a "spirit extra." These people who have been accused of tricking hundreds of sane persons for over seventeen years could hardly be guilty of such stupidity. Their name and fame would by such foolishness be destroyed in a moment; it is not reasonable to suppose that their confidence in the alleged trick had, after all, made them oblivious of the possibility of ultimate detection.

In considering this motive we must bear in mind that if the Crewe Circle are entirely fraudulent, as Mr. Bush affirms, they must be extremely clever, and their cunning quite abnormal to have enabled them so successfully to blind the eyes of the hundreds who state they have in these spirit extras seen the faces of those they love without the faintest suspicion that they were being fooled by a pair of tricksters.

ARE THEY FANATICS?

A third motive suggests itself when we read how Mr. Bush himself was impressed with the demeanour of Mr. Hope and Mrs. Buxton. Are they, after all, a pair of fanatics who have so immersed themselves in the belief of Spiritualism that they would seek any means to an end to uphold their cause? Again, a fourth motive might, possibly, be at the bottom of the whole problem, *viz.*, that the Crewe Circle, touched to the heart by the desire of bereaved persons to see the faces of their loved ones again, resort to a trick to bring momentary comfort to the sitters. We trust everyone will consider these motives we have put forth, and if they do not believe it possible or reasonable that any one of the four motives could have influenced the Crewe Circle, then we come back to the original possibility that may suggest itself on a close examination of the Vaudreuil photograph and the spirit extra, namely, is the spirit extra a copy of the Vaudreuil photograph after all?

Since the last issue of this journal we have received some additional evidence directly bearing on this case and throwing further light on the methods of Mr. Bush as a "psychical researcher" and "seeker after truth," and we do not consider our readers will be fully equipped to pass an impartial verdict on this case without having at this juncture the particulars we have received.

In a letter dated April 8th, addressed to the Editor, Sir Arthur Conan Doyle writes as follows:—

To the Editor of LIGHT.

SIR.—It may throw some light upon Mr. Bush and his methods if I say that about May, 1920, I received a letter signed "D. Wood," from Wakefield. In this letter I was appealed to by one who appeared to be a bereaved mourner, saying that he had had some remarkable evidence at Crewe, and that he was anxious for more. He therefore asked for the address of Mr. Evan Powell, whose mediumship I had quoted. He enclosed copies of two photographs taken at Crewe, which he allowed me to infer had satisfied him. I sent him a note of sympathy (I do not see how

spirits either in the body or out of it are to recognise a tissue of lies). I said that as he had already, by his own account, received such consoling evidences, he would act well if he did not trouble Mr. Powell, but I none the less sent the address. Mr. Bush (*alias* Wood) then wrote telling the same story to Mr. Powell and enclosing these photographs as a proof of *bona fides*. Mr. Powell, however, was unable to meet him, and so the matter ended.

I do not think there are many psychical researchers who would descend to such dirty work as this. If an investigation begins by such methods one can have little confidence in its end.

Yours faithfully,

April 8th.

ARTHUR CONAN DOYLE.

Since the receipt of this letter we have received from Mr. Evan Powell, of Merthyr, the two photographs that Mr. Bush first sent to Sir Arthur, and then to Mr. Powell. They are copies of the photographs showing the Psychograph and the spirit extra. On the back of each we find in Mr. Bush's handwriting the date when the photos were taken at Crewe, his address in Wakefield, and each photograph is signed "D. Wood." Mr. Powell, in sending us these photographs, stated that he could not understand why "this Mr. Wood," having apparently had such splendid evidence, wished to have a sitting with him. The result was that he did not grant the writer a sitting.

THE REAL QUESTION.

In our endeavour to be as fair and judicial as possible in this case, we find ourselves at this stage face to face with a condition that is so unsatisfactory, so far as Mr. Bush is concerned, that our readers, in considering the problem of the actual photograph and psychograph, would be well advised to dismiss Mr. Bush from their minds altogether. What really has got to be proved is the honesty and integrity of the Crewe Circle, and whether or no they are the gifted mediums that so many people have stated they are. We have no hesitation, at this stage, in stating that in our opinion, Mr. Bush has no qualifications whatever, in such a subject as psychic photography, to venture an opinion or make an experiment. And for that reason, in our endeavour to discover if Mr. Hope and Mrs. Buxton are to be relied on, we must go further afield, and give instances where persons who are really qualified to make such investigations have conducted their experiments, not only under the strictest test conditions, but unbiased by the prejudices so apparent in Mr. Bush, and with a true scientific motive only of getting at the truth.

We have, therefore, selected from a great number of cases which we have recently received dealing with the Crewe Circle, the following clear-cut statement made by the investigators, and signed by them. Accompanied with this statement were three photographs, reproductions of which we give in another column, together with a statement of the gentlemen in question, which reads as follows:—

16a, Blagrove Street,
Reading.

The enclosed photographs—on each of which a "psychic extra" appears—were taken in my drawing-room at Reading by Mr. William Hope and Mrs. Buxton, of Crewe, on January 25th and 26th, 1921, under the following conditions: The camera and dark slides, together with tripod, focussing cloth, lens, focussing screen, were left in my house all night, and in the morning, before the arrival of Mr. Hope and Mrs. Buxton, I thoroughly examined each part even to the extent of removing the bellows and cleaning every piece with petrol. I provided developer and dishes, together with the hypo. The sitters in each case brought an unopened box of plates, the sale of which is vouched for by the manager of Messrs. Boots' Photographic Department. Personal contact with these was not lost during the first part of the sitting (every sitter marked his or her own packet). Mr. Ford (one of the sitters) and I then put the plates in the slide. Mr. Hope did not enter the dark room at any time during the operations, either before or after development except in the case of the photograph marked X, when he went into the dark room whilst the plates were put in the slide; although he did not in any way assist or touch the plates or slide. The plates in the slide we marked with our names and retained them in our possession until the slide was drawn for the exposure. We took the slide again immediately the exposure was made, and developed the plates with the results enclosed. The plates were not in the

possession of Mr. Hope for a single moment nor did he once handle them until after they were placed in the washing dish. The same applies in every detail to Mrs. Buxton. Whilst the slide was in the camera Mr. Hope did not touch either the camera or the slide. He exposed the plate by lifting the focussing cloth from the front of the lens. I may add I was for many years a professional photographer and have travelled all over the world on photographic press work. I am thoroughly conversant with every phase of camera work. We had five sittings with Mr. Hope and five "psychic extras" appeared, two of which are recognised as personal relatives. Mr. Ford and myself did the developing in the presence of the individual sitter. It was Mr. Hope's and Mrs. Buxton's first visit to Reading, and they had not previously seen or known any of the sitters; with the exception of myself, who had a sitting with Mr. Hope some weeks before without result. The "extra" upon my plate neither my wife nor myself recognise.

(Signed) PERCY R. STREET.

We, the undersigned, have read the above and declare it to be correct in every particular.

(Signed) WM. FORD,
J. R. BEDFORD.

We have, naturally, in view of the importance of this case, not given the above evidence without most careful inquiry, and we are perfectly satisfied with the bonafides of everyone concerned. It is only logical to assume that if the Crewe Circle, by merely being present at the taking of photographs under the conditions stated above, can cause spirit extras forthwith to appear, that there would be no necessity for them to trouble about the introducing of some clumsy apparatus to produce the psychic extra when, by what appears to be a supernormal happening, the desired results are obtained.

Our summing-up of this case has, of course, departed slightly from the usual procedure in a court of law, for the reason that we have to bring into our venue certain elements of the supernormal. As judges in these matters we, in common with a vast number of our readers, know that if it were proved that the spirit extra and the Vaudreuil photograph were similar in some respects, that similarity could be accounted for by the fact that Mr. Hope once saw this picture. If he is, as the test we have given above, rather tends to prove, a highly sensitive medium, we can fully appreciate the possibilities of the Vaudreuil photograph, without the interposition of spirit agency, appearing in an imperfect way on the Bush negative. But we think our readers will find that there is much more in this spirit extra than that, and we will remind them at this point of the now famous "Locket Case" which was reported by us in our issue of March 12th.

Many of our readers do not hold with the spirit hypothesis, while, again, many do. We intend giving next week a selection of letters received by the Editor on this case, containing numerous points of view and admirable suggestions that will throw a great light not only on the case we have before us, but on the whole question of psychic photography.

In the meantime we invite our readers to consider their verdict on the Bush case, and we shall be glad to receive from everyone interested a candid opinion set forth in the briefest possible manner.

H. W. E.

(To be continued.)

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

LIGHT is a splendid periodical—best of its kind that I have ever seen. Dr. Powell's articles especially are very fine.—REV. T. HAROLD GRIMSHAW.

Allow me to congratulate you on LIGHT's improved cover. With this and its splendid contents it is a thing of beauty; may it be a joy for ever!—E. P. PRENTICE.

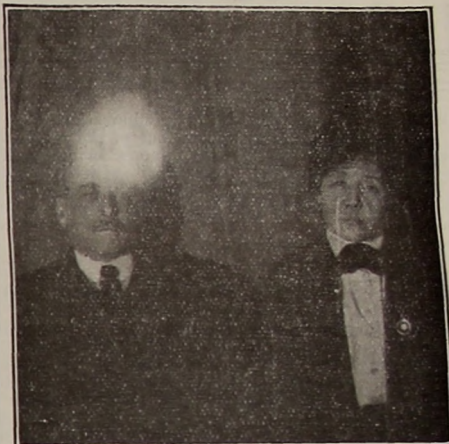
I am delighted with the paper and appreciate highly the valuable articles and interesting information it gives.—F. M. CAMPBELL.

I look forward to LIGHT every week, and often think of the consolation and hope and happiness it brings to so many souls who without it would have been groping in the dark.—HELOISE WELLESLEY.

SPIRIT MESSAGES: A TESTIMONY.—In an evening journal some time ago Mr. Roger Pocock, the well-known traveller and author, made the following statement regarding psychic messages: "The thirty-eight volumes I possess of messages purporting to come from the 'dead' present a body of testimony concerning the spirit realms which only very stupid people could possibly deride. Some of these texts are of great value as literature: nearly all are lucid, the worst are readable. Comparative analysis shows that in the main they are agreed on all essential statements, excepting only with regard to other planets, such as Mars or Jupiter. They represent a coherent and most interesting description of the realms of being which we shall enter at death."

A CREWE CIRCLE TEST.

Taken in such a manner that Trickery was rendered impossible (see letter).



Sitters: Mr. and Mrs. Street. Extra not recognised.
N.B.—To see the face of the extra turn this page sideways.



Sitters: Mrs. Lawrence and her Son. The Extra recognised as that of the Lady's Brother



Sitters: Mr. and Mrs. Bedford. Extra not yet recognised. x

RESPONSIBILITY AND THE LIMITS OF PERSONAL INFLUENCE.

BY F. E. LEANING.

"We live," said Wordsworth, "by admiration, hope and love," and we live also by imitation, one of the most fundamental instincts. This is why every miner's cottage on Tyne-side was once furnished like every other, with its eight-day clock, its shiny table turned up against the wall, and its four-post bedstead, and why all the old women in an Alsatian village wear shawls and caps exactly like each other. Among the more highly individualised it is what we admire that we imitate, generally; hence there are "schools" of poets, artists, musicians, philosophers, architecture. If every influential author had his own devotees marshalled by themselves how vast a host would be seen about the great of old, the teachers of high things, the masters of song, the thinkers and givers out of knowledge. These struck the great circle of their influence wide through time, but let us remember that very often there was some humble forerunner, dimly seen, little known, and forgotten, but whose example and work gave the initial stimulus to the greater who came after. Oftener still there were the closest of all, the single private friend, the favourite brother, or the faithful mate, to whom the strain was played, the verses read, or the scheme unfolded in private; one into whose eyes the reformer or the poet looked wistfully for approbation before he faced the world. And responsibility lay with those who stood behind the greatness while it was still small, and supported it until the wider recognition came.

On a far smaller scale—but how important to our little selves!—we, dust of the millions, each have also our circles, to affect and be affected by. We are not of any cosmic importance, and taken one by one quite negligible, but in our solidarity not so. The ocean is composed of single drops; if every drop were stagnant instead of being translucent, companions of the living air, yielding rhythmic obedience to the law, how different the globe would be. As drops of humanity we also have the power to reflect the light, and be plastic to the spiritual forces. If a magnet is used to pick out gramophone needles from a mixed pile, it will be found that some not touched by the magnet can be affected by those that have been. They have learned to attract, in their own tiny degree, by having been attracted. Every biography illustrates the same thing, the effect of spirit upon spirit, and every life bears witness to the law. The degree of power is the measure of the responsibility. What you can do, you may. There is no other limit.

"GIVE ACCOUNT OF THY STEWARDSHIP."

So far, we have been thinking of definite intercourse, of the forces that play round companionship, of overt action, and no one can measure the final bounds of influence in this direction. The lines are too complex and run out far beyond our seeing, though we believe that all lies clear to the sight of the mighty administrators of Divine justice. "Give and it shall be given unto you; with what measure ye mete, it shall be measured to you again." But it is not sufficiently recognised that responsibility, whether initiated by us or transmitted by our reaction to another, has a beginning out of sight, like its end, and that we are answerable for a wider range of personal influence than we know. It lies in the tone and colour of our thought. Consider the laws and the teaching about thought in the New Testament, the supreme stress laid on it by the older religions, the practical use of it made by Christian Science, which counts its just successes as well as its failures, and the basis of power ascribed to it by all teachers of occultism. Those to whom all this makes no commanding appeal will find a strange corroboration of it in even the stronghold of materialistic science. Dr. Henry Maudsley, in a fine passage in "Life in Mind and Conduct," after definitely repudiating any theory of "abstract mind" in favour of the nervous complexes of the physical brain, nevertheless describes it as radiating the most subtle undulations through the pervading universal ether, which may impinge on the ether permeating other brains, and so affect them; and Dr. Barker Smith, no materialist but a student of psycho-physics for over twenty years, declares his belief in the radiant (or radiating) power of thought, and even of unknown thoughtless gossip in a neighbourhood, to affect sensitive persons. Theosophists also teach that silent thought is of so much value and force that a man is answerable in some degree for the moral condition of all his fellows where he lives; that if a crime is committed it may have been made possible by the concealed evil thinking of the outwardly blameless and respectable; and, still further, that a thought concerned with a person is a living force that goes direct to that person, and affects him for good or ill. We ask, naturally, how do you know all this? The answer is to some extent an *ipse dixit*. This does not satisfy us. We ask again, is it true? For an answer to that we look into the world around and within

us. We need respect no authority but that of facts, for any theory without facts behind it is as worthless as a cobweb, which is only of value to the spider that makes it.

THOUGHTS ARE THINGS.

The facts establishing Thought as a reality and a force are many and various. It is only possible here to refer to them in classes, without giving examples and authorities, but these are numerous, and the whole study very fruitful. Briefly then, they consist of such evidence as is afforded by the photography of mentally visualised objects; of all those transferred images, sounds, emotions, and ideas, between the absent, which we name telepathy; of the answering of mental questions by sensitives; of the obedience to mental suggestions and commands which takes place in hypnosis. The importance attached to thought is also witnessed by the precautions taken in psychological laboratories to exclude it. In the psychometry of objects we have testimony that thought affects material things and makes them centres of influence. Even the blank strip from the bottom of a letter gives results (Stead). Again, there is the retro-cognition of past events, thoughts, and emotional states by sensitive people, on the spot where they have originally been experienced. Psychotherapy, or healing by thought agency, and answers to prayer by means and instruments unknown to the petitioner, point in the same direction, though cause and effect are less easy to prove sometimes. Space does not admit of further elaboration, but unless all this can be nullified, there is ample justification for the logical conclusion that we are morally responsible for the quality and results of our thinking, in a high degree.

POSITIVE AND NEGATIVE RESPONSIBILITY.

If the thinker's thoughts can affect other minds known and sometimes unknown to him, or bodies other than his own, and can affect the sensitive plate, the paper he writes on, his clothing, his dwelling-place, and in short, his whole current in space, and be proved to have done so by the corresponding reactions on others, then we must admit that the range of our effectual influence is, on the whole, much greater than we habitually realise, and by no means limited to definite expression in speech or action. The influences to which we, in turn, are exposed in the mass by writers of fiction, the drama, the Press, and the broad national impacts of public opinion, are external and predominant, and we habitually invite others of more or less intensity according to our susceptibility, but all alike are traceable in the long run to individuals and as individuals we and they are responsible. Thus the creator of beauty in a city, a picture-gallery, a magazine, a railway station, or a workshop, is laying up a debt which will be repaid in the currency of gladness and the garment of praise. The good workman in any kind leaves more than the qualities of durability and serviceableness on his work; he leaves the moral finish of the thing well done, the passion for perfection. He may have left harmony of spirit and fidelity of heart, as well as the right line and the flawless texture, on the very chair we sit on. "All who have meant good work with their whole hearts," says R. L. Stevenson, "have done good work although they may die before they have the time to sign it. Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind." ("Aes Triplex.")

The negative side of responsibility, from its very nature, receives less attention than the other. There is a petition in the Book of Common Prayer for forgiveness not only of our sins, but of our negligences and ignorances, and we might add, our prejudices. It is a very wholesome reminder that leaving undone is a minus quantity which is here turned to a plus, and on the wrong side. Peer Gynt, in Ibsen's great dramatic poem, is brought to book not only by the fruits of his evil thinking, but by what he had not done. The strange grey balls of yarn that fled along his path as the way darkened down to utter futility: "We are thoughts; thou should'st have thought us!" but he had not. Browning, too, with "the unguilt loam and the unlit lamp," has the same lesson. It may seem the addition of a last straw to some, in these hurrying days, but it is one which may save us when the soul comes to the weighing. May there not then be counted against us the unspoken praise, the cruel discouragement of mere silence, the good service unpaid by a smile? Some natures ask loudly for recognition, others starve mutely, too noble to court it; yet all enjoy and thrive on it. We need not be mediums to respond to a warm atmosphere of sympathy and confidence, or to shiver in the inhibiting presence of a cold-hearted critic. Similarly a man may carry himself well in the face of opposition; his banner will blow out bravely on that



wind, but nothing freezes and kills enthusiasm like indifference. Sir A. Conan Doyle was nowhere daunted, but he felt and noticed this in some of his audiences. Wherever a great message is being given, all who hear are responsible for the temper in which they listen. Spiritualists, again, often hear how those in the Unseen love and long to be remembered, how homesick they are, and what beautiful opportunities of ministrations are missed, or lost, by the general ignorance. The provision of prayers in the little manual "Communion and Fellowship," by Miss Dallas, is likely in this respect to give them much pleasure and consolation, as the Catholic "Forget-me-not" of Souls must have done for those of that communion. Some communications tell us that the air on that Other Side is fragrant and tinted with the loving appreciation that reigns there, and have we not all rejoiced in the presence of such sunny souls, shining through the kindly look, perhaps, of a fellow passenger or a passer-by, a shop assistant, or a road-mender, who makes us feel that we have greeted an angel unawares? These are the great, rich souls, but in this respect, as Funk says, "If you can't be a loaf, be a slice, be a crumb!" At least, don't fail to be a crumb.

THE PROBLEM OF THE STILL-BORN CHILD.

By R. H. SAUNDERS.

To Spiritualists, of course, this is no problem—they know the child lives, grows up as the years roll on, is cognisant of its parents, and deeply interested in all that concerns its earth home. But to those without the assurance that a belief in Spiritualism gives, it is a puzzling matter. The experiences of one, starting from zero, through the stages of doubt, hope, and conviction (based upon the bedrock of ascertained fact) may interest the readers of *LIGHT*. They are precious and private to me, but I know the longing to hear of these dear souls must be inseparable from mother love, and I give them in the hope of bringing home to even one mother the conviction that her agony was not in vain.

In common with many similarly placed, I found a difficulty in realising that a child which never drew breath on earth could possess a soul, could grow into adult life in the spheres, and be capable, under proper conditions, of conversing with its parents. But such is the undoubted fact, a fact within the power of any parent to test. The pathos is that these dear souls are rendered dumb for, it may be, the whole lifetime of their parents by the latter's ignorance, indifference, or disinclination to investigate. Since I have realised their existence, I have related my experiences to several situated in like unhappy circumstances, and in every case, after investigation, I am happy to say, the parents have acknowledged the truth. "Seek and ye shall find," and, like all matters worthy of attention, investigation is necessary.

Some years ago I visited a lady clairvoyant medium. I had never seen her before, nor she me, nor had any appointment been made, and I did not disclose my name. But directly I entered the room she exclaimed, "Oh, how pretty! There are six little children hand in hand romping round you." "What does that mean?" I asked. "Oh! you have lost six children, evidently," she replied. As my children were alive and well, I was rather amused at what I looked upon as a very faulty shot. I told her she was mistaken, I had not lost any children. Some time after I paid another visit, and again the medium saw six children with me. I asked their ages and sexes. "They look all the same age, and so much alike that I cannot tell boys from girls," she said. Now during the first ten years of our married life, still birth followed still birth until six souls entered the spheres, although I little realised it at the time. Anyway, such experience must be very rare, and it passed through my mind there might be some association, and I said, "I certainly lost six still-born children." "Of course, I knew it was for you—those children are with you now," she said.

Even then it seemed to me curious that they came as children, although they had passed over five-and-twenty or thirty years ago. But I carried the thought about with me, and at a sitting with a voice medium some years after, I asked my nephew (who had passed over in the early days of the war), "Charlie, I am told I have some still-born children over there—they would be cousins of yours. Did you know that?" "Why, there are three of them sitting here now, and, of course, they have grown up," he said, "and I have a brother and a sister here, too." This was unknown to me, but confirmed subsequently. Some time after I arranged with another medium, Mrs. Wriedt, to give me a sitting, and at that sitting the whole six children came, gave me their names, why they were so named, who named them, their work and recreations, and left me dumbfounded, but supremely happy. Neither medium had the slightest knowledge of me, or my children over there.

These children have also come through the mediumship of Mrs. E. Johnson, whose power, by the way, has wonderfully increased lately. There was a song, popular some-

thirty years ago, called "Love's Old Sweet Song," and my wife and I were fond of it. I was told on one occasion when sitting with Mrs. Johnson that they loved the song because they heard it "in the home when they were young," and a few evenings ago, to my surprise and delight, this song was sung by two spirit-voices. One, a female's, was a clear soprano, and the other a male voice, a capital baritone. Both voices were stronger than any possessed by the sitters present. They rang throughout the house, and were audible rooms away. The male voice was that of the eldest of these still-born children, and the female voice that of a sister of a sitter.

The record of their conversations would fill pages of this journal, but briefly the purport was this: When they pass over, their guide, not necessarily from their family, meets them and carries them to the kindergarten, or children's sphere. They go to school and college and are brought to earth, taken to their parents' home, live with them (alas, unknown to so many of us), and so absorb, approximately, earth conditions. They have their distinct individualities and characteristics, and differ in their natures, just as we do here. They have their work and great latitude in selecting it, and their amusements. Some paint, some play instruments (the violin appears to be a popular instrument with them, and one daughter said, "And we don't pay for lessons, daddie"), and some delight in singing—one child of mine said, "And I love part-singing." I once asked, "When did you first realise your parents' existence?" "Why, dad, we were always with you." My nephew once said to me, "Uncle, I've come with the children this time. Well, I call them children, but really they are older than I am, and some are taller than you."

So much is attributed to the "subconscious" that I may mention when one of my boys said he was called after his uncle's second name, I concluded it referred to my brother's second name, but was corrected, after I had noted it, and told it meant another uncle. Again, I got the name "Jean" on my notes, and was told it was wrong, it should be "Jane." And again, "Your record in the family Bible is wrong; it should be so-and-so," explaining what the difference was.

Thanks be to God, the knowledge of these dear ones is permitted us.

RAYS AND REFLECTIONS.

The gentle protest of my colleague, D. R., against the stigma on public exhibitions of clairvoyance conveyed by the skit in "Punch" recently, has my respect. Yet I feel that by condoning inferiority we are not helping the advance to better things. This is a very great subject, and deserves the best and worthiest we can offer it. I prefer the attitude of a body of London Scots who once expressed the view that the best of everything was good enough for them!

It was good to meet Vale Owen again, and to recognise that every time he appears in public his mere presence is sufficient to correct many silly mis-conceptions of the man, as that he is a fanatic, a visionary, and what not. If he were a mystic—which he does not claim to be—he would at least belong to that noble order which we know as "practical mystics," men whose piety is blended with sound sense and clear vision.

Mrs. F. E. Leaning's articles in *LIGHT* attract an interest that might be described as not only intense but affectionate. They show the workings of a clear intellect finely balanced with intuition. There is a fragrance about them that lingers in the mind. But all our contributors have some fine distinctive quality. As at Scarron's banquets each guest brings his dish, and the feast is united.

I listen frequently to the cross fire that goes on between Spiritualists to whom their message is a message of life to the world, a religious revelation, and psychical researchers who do not see what their scientific quest has to do with religion, poetry and sentiment, and all that sort of thing. I think there is ample room for both, although I put the spiritual side of the matter first. "It is the full light of the sun we want, not the broken fragments of the spectroscope."

LEICHS.

ERRATA.—A rather bad misprint occurs in the sixth line of the fourth paragraph of Miss Dallas's article in last week's *LIGHT* (page 233). She is made to rejoice at the realisation that she was "cherishing a peculiar notion." The important little word "not" should be inserted before "cherishing." Again, in the paragraph on page 244 on the exhibition of drawings by Stephen Tennant (youngest son of Lady Glenconner), the drawing specially praised by Mr. Stevenson, the art critic, is "The Reville Hat," not "The Réville Hut," and the next sentence should read: "The majority of the drawings are single figure compositions in outline, coloured in flat washes." We regret these errors.

"FAIR PLAY FOR THE 'OTHER SIDE.'"

A MINISTER'S PLEA FOR THE NEW REVELATION.

The task of "calling in the new world to redress the balance of the old"—in a vastly larger sense than Canning's famous phrase expressed it—is proportionately large in its difficulties. Fortunately for us the New World is equally concerned in the task, and the two worlds, the seen and the unseen, are joining hands in the work.

The Rev. W. Bickle Haynes has done us admirable service in this direction by the publication of his book, "Try the Spirits." Its alternative title, "Fair Play for the Other Side," suggests a plea, borrowed from the political world, for the cultivation of amicable relations between two communities. It is still sufficiently needed. In his preface, Mr. Haynes calls for "square treatment" for the unseen ones "who, having shared earth's activities now play their part yonder." It is regrettable that such a plea should be necessary. But insularity is a mark of many minds, not only the British. "Here's a stranger, heave half a brick at him!" expresses in a pithy fashion the attitude of the mass of mankind towards the unseen visitor. But that state of things is rapidly disappearing, and "Try the Spirits" will in no small measure aid in bringing about a better understanding.

The author writes ably and with knowledge. He has clearly read widely on his subject and, what is more important, is able to speak from first-hand experience; and he covers a wide field. His style is always clear, simple and trenchant, and he has a pawky humour:—

"A Right Honourable politician still denies that Jesus Christ ever existed. He may share a bed with the other fellow who says that the world is flat: life is short, and we have to be moving. A learned savant tells me that I have no proof of my own existence; I may be dreaming. And the thing I see, I do not see; I have no proof that it is there at all. Well, it is apparent that unless we exercise faith and common-sense, and trust our faculties, we may as well abdicate the throne of Being and get under the daisies—if there are any daisies. Proof upon proof, Ossa upon Pelion, have been piled, evidence of a score of kinds, unanswered and unanswerable, has been advanced with well-nigh wearisome iteration, until the people, at any rate, are being convinced, and the newspapers, which know what the public want and see that they get it, are treating the subject with a courtesy unknown hitherto."

A few citations from chapter-headings will give a further illustration of the author's range and point of view. Thus he deals with "Church Alarm," "Intercommunication Proven," "The End of the Death Terror," "The Christian Keystone," "The Return of the Angels," and "A Reasonable Hereafter," amongst his other themes.

He writes as a Christian (Baptist) minister, and his book shows shrewd insight, a command of simple but graphic phrases, and much of thought and feeling. Two or three allusions to Sir Alfred Russel Wallace are doubtless slips of the pen; they express a state of things that might have been, but for the prejudice excited by Wallace's open advocacy of Spiritualism. But Wallace was a Knight by Nature, and needed no other accolade. His fame, like that of his compeer Darwin, rests secure.

Let me conclude this brief study of a book which, with no merely literary greatness, deals admirably with its vast subject, by citing a few sentences from the concluding chapter.

"I see life and movement as I gaze through the glowing Western gates. It is the mustering of angels, the march of angel hosts to the help of Man. Christ leads. Every face is radiant with heroic purpose. Missionary work is a celestial passion. The angels thread our streets, descend to darkest regions, visit the spirits in prison, weep over the obdurate, learn wisdom and gain a Christlier perfection in their redeeming toils. There are millions of missionary spirits."

Surely, amongst these millions are many Wise and Shining Ones—elder brothers of humanity, aiding in the task of carrying the race onward, through the perilous and painful passage of to-day, to a great renewal and a higher unfolding. That indeed is the note of the book. But "the Church hesitates at the cross roads." D. G.

THOUGHT-BUILDING.

If I can unthink hatred, fling half-beliefs aside,
Make haste to put on gentleness, and cast the rags of pride;
O then with love for ladder, and faith to hold the hod,
From the clay of pure desire
Baked firm in spirit-fire,
Slow-lifted from the ground at first, but mounting high
and higher,
Brick by brick, I shall be building a fit temple for my God.
JAMES RHODES in the "Observer."

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COMPANIONSHIP IN SPIRIT LIFE.

C. VERNON.—Our companions in the next life will be those with whom we are naturally in affinity—there are no artificial bonds there. Just as each spirit will gravitate to its proper sphere with mathematical exactness so will it attract or be attracted by those in harmony with it. In that way earth relationships will, unless they are true relationships of a spiritual kind, speedily be dissolved by the working of spiritual law which is absolute and unerring.

WORK IN SPIRIT LIFE.

H. W. H.—I have dealt with this question before, although necessarily in a very imperfect fashion. It is quite natural for persons who pursue some vocation for a living to wonder how they are going to "put in their time" in a world in which it is understood the necessity of earning a livelihood is unknown. A great deal of that problem arises from the fact that few of us have developed sufficiently to understand what life here really means, and that is to say nothing of life hereafter. If the world were an ideal one, nobody would be overworked and no one so idle that time hung heavily on his hands. It has been said that no animal takes naturally to work, and that man is naturally lazy. It is all a question of the kind of work. Nobody takes kindly to any form of occupation which he does not like, while he will find happiness even in slaving at the work which he loves. In the advanced regions, at least, of the spiritual world, the spirit works as naturally as the flower grows, and when I add, in the words of a spirit communicator, that employment in the spirit world consists in growing wiser and better and helping others to do the same, you will see that there will be no lack of occupation. If any are idle it will merely mean that they have not adapted themselves to their new conditions—that there are defects of character to be overcome.

TABLE SITTINGS.

R. H. J. describes how when he and three friends, without any previous experience, began sittings with the table they were troubled and perplexed to find that two of the sitters were seized with a violent shaking of the hands, which, for a time, they were unable to keep still. Without

fuller details I cannot attempt to explain what took place, though the manifestations may have been associated with the development of mediumship. I would advise my correspondent to apply to the nearest Spiritualist Society, and thus get in touch with experienced investigators.

I can give the same advice to "HELENA," who tells me that her circle requires more sitters in order to gain added power, and asks where such sitters are to be obtained.

F. W. H. MYERS' PREDICTION.

H. C.—The passage you ask me to quote for you is very well known, and occurs in Mr. F. W. H. Myers' book, "Human Personality." It runs: "I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it."

VAGARIES OF CLAIRVOYANCE.

"INVESTIGATOR" describes an occasion when a clairvoyant gave a description of a figure seen, and said it belonged to a certain gentleman in the audience. He failed to recognise it, but it was claimed as an exact description of a friend of a lady sitter just in front of the gentleman. The clairvoyant, however, persisted in connecting the appearance with the gentleman. All I can say in regard to this is that it is a common experience to find that a figure builds up wherever the power is available, and this may be at some distance from the person concerned.

THE OXYRHYNCUS LOGIA.

To INQUIRER: Dr. Powell tells me that the Oxyrhyncus Logia and various other utterances of Christ, unrecorded in the New Testament, have been collected in a little book called "The Unwritten Sayings of Christ," by Mr. C. G. Griffinhoof, M.A., which is published by W. Heffer and Sons, of Cambridge. He does not know the cost, but it cannot be more than a few shillings. A few of the alleged sayings are perhaps doubtful, but the majority will be recognised by every reader as characteristic and genuine.

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AN EXPLANATORY MANUAL.

"Master Keys of Life and Death," by Captain Walter Carey, C.B.E., R.N. (William Rider and Son, 3/6 net).

Although Captain Carey's thought is of Theosophic form, it is not the less interesting to non-Theosophical readers, there being unusual passivity of provincial forms to universality in idea. Six of the eight chapters are described as Keys to Understanding, to Happiness, to Life, Health, and the Purpose of the Animal Creation; one deals with the question, "What comes After Death?" answering that there is no death, an infelicitous expression of the great truth that in reality death is of converse nature to what it appears to be. The concluding chapter formulates "Some Practical Rules" of life and conduct.

The first chapter, "The Dawn of Truth" and "Key to Understanding," is not especially Theosophic, Theosophy and Spiritualism alike reporting human immortality, teaching the Fatherhood and Motherhood of God, and the universal brotherhood of man, "without distinction of race, creed, sex, caste or colour."

Chapter II. considers "Karmic Law—the Spiritual Law of Cause and Effect," and "Key to Happiness." The term Karma signifies action: "It is used in our language in two senses, one when we speak of a *personal* Karma, referring to events that have happened or are going to happen to an individual, and which are due to Karmic law; the other is when we speak of the Law of Karma, a spiritual law of Cause and Effect, which operates so that there is no such thing as Luck, or Chance, or Accident." Here we find Eastern and Western thought in unity until the dogma of reincarnation disturbs them. In Scripture this law is summed up in the sentence, "Whatsoever a man soweth that shall he reap."

In Chapter III. "The Improvement of our Bodies and their Aura," the "Key of Life," we have the ordinary theosophic division of the human unity into "the physical body, the body of actions," "the astral or emotional body," and "the mental body, the body of thought," with instructions for the welfare of each.

The next chapter, on "The Power of Thought, the Key of Progress," is practical and helpful, in conformity with much "new thought" teaching.

Published answers to the question, "What comes After Death?" remind one of musical themes with variations: identity and difference are curiously combined.

Some readers may regard the concluding chapter of "Practical Rules" as rather platitudinarian; others will have no such objection to the good counsel that might be more effective by further centralisation.

VIE.

PHOTOGRAPHY AND PSYCHICAL RESEARCH.

Mr. Fred Barlow, of Birmingham, the able secretary of the Society for the Study of Supernormal Pictures, gave a highly interesting lecture to a large audience at the British College on the 6th inst. Dealing first with the Crawford-Goligher results, a series of remarkable slides were placed on the screen, showing the form and method of the psychic plasma in its unformed state, and as used for the levitation of objects. A step further was revealed in the slides relating to Schrenck-Notzing's researches with the mediums Eva C. and Stanislaus P., where the plasma is shown to be identical with that obtained by Dr. Crawford in many instances, but in other cases, was used to form faces, hands, drapery—varying from flat effects to bodies which seemed as solid and life-like as living persons. Interesting slides recording Mme. D'Esperance's materialisations were also shown, and some of Sir Wm. Crookes's results with Miss Cook. Examples of the work of Bournell, the Crewe Circle, and Mrs. Deane in psychic photography, were also given. After Mr. Barlow had replied to questions, Mr. Hewat McKenzie paid a well-deserved tribute to Mr. Barlow's work and that of his society in the cause of psychic photography.

"IDEAS OF HEAVEN."

"A Septuagenarian" writes that the "Vale Owen revelations" made a quite different impression upon him to that recorded by Mr. J. D. Beresford, who, as will be remembered, expressed his intense distaste for the kind of heaven depicted. "My idea of heaven," writes our correspondent, "so far as mortal man can form a conception of it, is congenial work with power to do it, always premising that such work must be in harmony with that of our Divine Leader, since our highest satisfaction must always rest in His approval, and in the reality that we are one with Him. The Vale Owen writings put before us a scheme of salvation and of never-ending and ever-increasing happiness that carries on and expands our life on earth."

And our correspondent proceeds to affirm that he cannot form a conception of a nobler Heaven than the one depicted in the Vale Owen Scripts.

It may well be so. There are, as we know, multitudes who could say the same thing. As to those who disagree, it is, as we have said before, impossible that any particular presentation of the subject could appeal to everybody.

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Miss Violet Burton.

Shepherd's Bush.—73, Becklow-road.—11, public circle 7, Mr. and Mrs. Muspratt. Thursday, 8, Mr. Walker.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. G. Tayler-Gwynn.

Battersea.—640, Wandsworth-road, *Lavender Hill.*—11.15, circle service; 6.30, Mr. Horace Leaf. 21st, 8.15, clairvoyance.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Smith; 6.30, Mr. A. Nickels, of Luton.

Sutton.—*Co-operative Hall, Benhill-street.*—6.30, Mrs. Orłowski, address and clairvoyance.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday, 7.30, whist drive. Sunday, 11, Mr. Leslie Curnow on "Stainton Moses and His Script"; 3, Lyceum; 7, Mr. T. W. Ella. Wednesday, 8, Mrs. Podmore.

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mr. James Coates; 3, Lyceum. Wednesday, 8, Mr. F. Curry, address; Mrs. Curry, clairvoyance.

LEAGUE OF PEACE FOR IRELAND.

We have received the following appeal:—

We want to draw your attention to the crying need of our sister country Ireland, and to point out to you the great help that may be given to her by right prayer, right thought, and meditation, for surely the existing state of affairs there, and the vital necessity of remedying these, must be in the heart and mind of every thinking person.

In a message from the Higher Worlds, given through the hand of the writer of the little book, "Christ in You," come these words: "Lend us your aid, that together we may raise the soul of her people, that they may dwell in the freedom of Truth and Brotherhood." So, should not we, who endeavour to make Truth and Brotherhood our one-pointed object in life, and who know the power of right thought, set apart time for prayer and meditation for the helping of this stricken country?

Readers, we ask your help for Ireland: Pray with understanding, that Mercy and Justice may abide in those who rule, and Wisdom and Truth live again in the heart of the people.

Will those who wish to help to create for Ireland by prayer and right thought, an atmosphere of Peace and Good Will, in which her problems can be truly solved, kindly write to Hon. Secretary, above League, 14, Tavistock-square, W.C.1, enclosing a stamped envelope for reply.

JANE GARDEN.

FAREWELL TO REV. WALTER WYNN.—By the time these lines appear the Rev. Walter Wynn will have started on his mission to South Africa, where he is to carry out an extensive lecture tour. He takes with him the good wishes of all Spiritualists. Last Tuesday week the Rev. G. Vale Owen was present at a great farewell gathering held at Mr. Wynn's church at Chesham. During the afternoon of that day there was a demonstration of a thousand children at Chesham, when Mr. Vale Owen addressed them. We understand that it is less than a year since Mr. Walter Wynn started his mission for children, and his untiring efforts culminated in this splendid assemblage.

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MEETINGS IN APRIL.

FRIDAY, APRIL 22nd, at 3 p.m.

Conversational Gathering. At 4 p.m. "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

TUESDAY, APRIL 26th, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. Annie Brittain.

THURSDAY, APRIL 28th, at 7.30 p.m.

SPECIAL MEETING, when Dr. Ellis T. Powell will deliver an Address on "The Descent into Hell."

FRIDAY, APRIL 29th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on "Trance and Inspirational Mediumship." Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

NOTICE.—All Members who have not yet paid their Subscriptions for 1921 are kindly asked to do so on or before May 1st, to enable the Secretary to close the books for the accountants.

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No. 2,102.—VOL. XLI. [Registered as] SATURDAY, APRIL 23, 1921. [a Newspaper] PRICE FOURPENCE.

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The Light, even though it passes through pollution, is not polluted.

—ST. AUGUSTINE.

Those who know Oliver Goldsmith's play, "She Stoops to Conquer," will remember the scene in which Miss Hardcastle, wishing to keep secret the contents of a letter she has just received, tells Tony Lumpkin that it is all about cock-fighting, and of no consequence. But Tony Lumpkin, the young sporting squire, is not to be put off in this way. He retorts that to him it is "of all the consequence in the world," and insists on knowing the story it contains. How like the Miss Hardcastles of the daily Press when it is any matter that relates to ghosts or spirits! "It is of no consequence, put it aside," they tell the Tony Lumpkins of the public, who protest vigorously that to them it is really important, "of all the consequence in the world," and demand to be told all about it. Our own part in the matter seems to be that of Mrs. Hardcastle who, in the play, intervenes and, seizing upon the letter herself, discovers what is being concealed from Tony Lumpkin. It is only fair to observe that there are many indications to-day that the old policy of hushing up matters on which the public are entitled to information is being abandoned. It is as Abraham Lincoln put it: "You can fool all the people some of the time, you can fool some of the people all the time, but you can't fool all the people all the time."

Once more to turn to the question of spirit communication with earth, a theme of such deep interest that we may be excused some further observations. As previously pointed out, the individual who passes from earth, having parted for ever with brain and body, can never come again into the same degree of contact with physical conditions. If he returns he must seek a medium, and, as we have learned, to gain the best results his medium must be very much like himself. But even with a medium with whom he is in the closest affinity he is still very limited. The most powerful and malignant man or woman on the other side cannot permanently retain hold of a medium, and so many fabulous and superstitious ideas of permanent or even long-continued obsession fall to the ground. These legends have probably grown up as a conse-

quence of the general ignorance concerning the psychology of mediumship. A wise spirit communicator once bade us study the soul in the flesh—the "latent man"—as the best method of understanding the man discarnate. It all comes back to the age-long aphorism, "Know thyself." The man who thoroughly knows himself will not only recognise the reality of the soul, but also gain a tolerable understanding of the manners, methods and motives of his fellows who have their dwelling outside the physical order.

The purpose of earth-life, as philosophers, some of them spirit teachers, have told us is for the individuation of the spirit—the perfecting of the individual man as well as the perfecting of man in the larger sense. It is like the evolution of a nebula into separate stars. The process usually begins with the development of a point of view—one's own. Then one steps out from the great mass of those who simply hold and repeat without thinking the views and opinions of others. Later comes the power to change the point of view, so that each change shall bring the mind nearer to the truth and centre of things. So that "conversion," where it is simply a question of convincing the mind, is a matter not of bringing someone nearer to *your* centre but to his own. These may differ widely and yet be each in its way the true centre, for the purpose of earth life in individualising the spirit is to introduce each spirit to itself—self-realisation is the word. It is a wonderful process. It is going on about us all the time and, like all the divine things, it is divinely simple.

Of spirit ministry and spirit direction in human life we have written before, expressing on more than one occasion the view that its true field of action is the inner side of things. The cases of phenomenal or supernormal intervention are relatively rare compared with the instances in which it operates unseen, unheard, and generally unsuspected. It becomes apparent only to those who observe closely, having gained assurance that "man is one world and hath another to attend him," and found by personal experience the truth of Sir Thomas Browne's confession of faith: "I do think that many mysteries ascribed to our own invention have been the courteous revelations of spirits, for those noble essences in Heaven bear a friendly regard unto their fellow natures on earth." It is wonderful how the poets, sages, and seers all through the ages have discoursed this truth, which to-day some of us seem to be discovering for the first time as a reality and not a mere dream or flight of the poetic imagination.

"G. V. O."

Mr. Arthur Row, of East Sheen, sends us a sonnet to the Rev. G. Vale Owen, "on completing the reading of his Spirit Messages." We may quote the six lines (the "sestet") of the sonnet:—

Yes, now our eyes beyond the veil can see
That slow unfolding into Life and Power
Stands true as Shonar, that great soul set free;
Seems sweet as Mary when the Christ Child leads,
As gay as Haddi in the golden meads,
As wise as gentle Arnel at the Tower.

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THE FRAGRANT MESSAGE.

BY THE REV. F. FIELDING-OULD.

"There is neither speech, nor language, but their voices are heard among them."

Scents to some souls are more moving than music, and a momentary breath, distinctive and unique, may carry us back to the scenes of long ago, and revive for us the visions of our childish days, re-opening all the mouldering cupboards of the past.

The fragrance of some flowers is as subtle in its influence on the mind as their beauty. We do but stoop over a rose or plunge our faces into a bowl of ferns and moss, and behold, broken hopes and aspirations unachieved, undefined longings of the heart, fragments of old friendships and forgotten

emotions, like strains of some sweet melody, come floating back into the consciousness.

The aura of our habitual and characteristic thought may exert some such unseen influence on those who come within its range. It is more penetrating than our deeds and words, and affects the very soul—stimulating within it all that can respond, kindling into flame the smouldering good, or maybe quenching the last flicker of hopeful life.

It is one of the most important and far reaching of the doctrines of communicating spirits that our thoughts affect other people more than we have ever dreamed, and that, as Julia said, the thoughts of an apparent paragon of propriety may, all unknown to himself, be slowly defiling and degrading those whom best he loves.

Angelic Ministry: What it Involves.—From "Imperator."

Ah! you who in your earth-life have toiled among the lanes and alleys of your crowded cities, who have trodden the haunts of vice in the mission of mercy, who have breathed the stifling air, fever-laden and noisome in its impurity; who have watched the scenes of misery and sin, and have felt yourselves powerless to alleviate, much more to remove distress and want—you may know what are the feelings with which we minister amongst you. You have felt sick at heart, or you have pondered over the ignorance and folly and vice which you have no means of removing. You have felt prostrate with

association with poverty and crime, and mind and body has wavered under the thankless toil. Yet what do you see and feel compared with what we do? You are apt to think of us as mysterious far-off beings who have no interest in your lives, no knowledge of your miseries, and no share in the troubles that beset you. You do not understand that we can enter into your feelings and know the hidden griefs that vex you, even more really than your fellow man can. You think of us as dissociated from earth, whereas we have very real knowledge alike of its sorrows and its delights. And you fancy that the miseries, physical and spiritual, which crowd around the

lives of some are beyond our ken. It is far otherwise. We see far more clearly than you the causes that produce sorrow, the temptations that beset the criminal, the miseries that drive to despair the hordes of the undeveloped who throng around and tempt to vice and sin.

Our view is not alone of material misery, but of spiritual temptation; not alone of the sorrows that meet the eye of sense, but of the hidden grief of which man knows nothing. Do not fancy that we are unable to see and to know your sorrows and crimes, nor that we can mix with your people and breathe the atmosphere of your world without drinking in somewhat of its curse.

From "Spirit Teachings."—Stainton Moses.

ATONEMENT.—We have Christianity saying to us, on the one hand, that the utmost ideal of humanity, the ideal of perfect self-donation to the purposes of Spirit, perfect self-surrender to the interests of the All, was completely and transcendently achieved in Jesus. In Him man leapt to the heights; and this unique attainment counts for the whole race. But, on the other hand, it says that all who can are called to go as far as they are able on the same road; to "fill up the measure of the sufferings," to "grow to the full stature," to "press on to the high calling" of the human soul. Through these more vital personalities—the mystics, the twice-born, the saints—the radiance of the spiritual streams out on the race; God speaks to man through man. Such personalities act as receivers and transmitters; they really and practically distribute the flashes of the Uncreated Light. Their activities are vicarious; they do atone for the disabilities of other men. Therefore, the social value of the mystics, their place in the organism, is intimately connected with the atoning idea. Were it not for the principle which the doctrine of Atonement expresses, the mystics would be spiritual individualists, whose life and experience would be meaningless except for themselves. And were it not for the continuance of the mystical life, the perpetual renewal of the mystical self-donation in love, its known value for the race, then the historic Atonement of Jesus would be an isolated act, unrelated to the great processes of the Spiritual World, of which it should form the crown.—From "The Essentials of Mysticism," by EVELYN UNDERHILL.

THE PASSING OF A CENTENARIAN.—We have to record the transition, in her 102nd year, of Mrs. Catherine Skeate of Hove. Cheerful to the last, she passed out of mortal life with the glad assurance that might well mark the end of a long and matured earth experience and the beginning of a newer and brighter career. Mrs. Skeate was a keen raconteur, being full of anecdotes and reminiscences of the celebrities of early Victorian days. Her recipe for longevity was, moderation in all things, especially diet, but doubtless her happy and contented nature played no small part in the matter. Moreover, her trust in the Divine Order of life was absolute, and the reality of life beyond the veil was no secret to her.

"ANOTHEN."

In allusion to the recent discussion on the meaning of the Greek word "Anothén," G. M. sends us the following amusing epigram:—

Outflashes the eloquent Powell with light on the Greek word Anothén:
And Sir Oliver, mighty in Physics, consults a small Liddell and Scott;
But I, like the wandering dreamer who sought for his brethren in Dothan,
Still find the real meaning elusive, and Westcott* (ad. loc.) says a lot!
For the Dialect called Hellenistic,—and with it the truth which we seek—
Has too often but little in common with the usage of Classical Greek.

DAYSPRING.

Into the dark and cold,
Piercing the clouds like a spear,
Cometh a shaft of gold—
Light for a world grown drear
With famine and fear.

Dawn comes up like a rose—
Dawn with a whispering sound,
Portals of cloud unclose,
And the earth as it swings around
Has a new Day found.

Out of the cold and the night,
Free of the fret and the jar,
We move to a greater Light
And a peace that is deeper far
Than of sun or the quiet star.

D. G.

* Westcott, has an additional note on this word, see p. 63 of his St. John, and sums up in favour of "Anew."

PSYCHIC SCIENCE AND THE CHURCH.

REACTIONS ON THE LIFE OF TO-DAY.

ADDRESS BY THE REV. G. VALE OWEN.

The Rev. G. Vale Owen delivered the second of his three addresses on 'The Life Beyond the Grave' at St. Anne's, Soho, on the evening of April 13th, taking for his subject 'How Psychic Science Affects the Present Life.' As on the first occasion the large church was filled in every part. Among those present were Sir Arthur Conan Doyle and Lady Doyle, and General Sir Robert Henderson. There were also a number of clergy present.

Mr. Vale Owen said that in his last address he had endeavoured to show how psychic science necessarily entered into the minds of Churchmen when they recited the Creed, and how certain articles of that Creed had been modified by the science of to-day. That night he wanted to show how psychic science must of necessity enter into the life of everyone who was in a state of progression—that was, every thoughtful man and woman. It was sometimes forgotten that psychic research had as intimate a relation to the present life as to the life beyond. Some people found difficulty in understanding that fact, and further difficulty in understanding the inter-penetration of the spheres or states of life. He tried to explain to such people that the inner manifestation of spirit was behind the outer manifestation of material. Those two worlds inter-penetrated, one nearer to the realm of causes than the other. Also they had difficulty in comprehending how the two realms or universes might occupy the same space. In illustration, the speaker said:—

"Take your stand, in the early morning, upon the hill-side and look out over the valley. You breathe the pure air of the morning, which fills the valley and overflows the hills beyond. The sun ascends and fills the valley with light, yet the air is not displaced; it is there in its original quantity. The birds begin to sing their *Te Deum* and music floods the valley.

"The sun ascends higher, and the air is suffused with heat. Under the beneficent influence the flowers open and give forth their incense, and their perfume is ambient everywhere. And now we have the valley filled with air, and filled with light, and with music, and with heat, and with perfume, each distinct in itself and self-contained as an entity, each inter-penetrating the others without displacement, and there is room for all. And as we look and ponder upon all this wonder and beauty we become aware of one other element which invades and informs all these things—life, the Life of Him Who brought into being and co-ordinated them all. We perceive a spiritual glory shining through the material veil, and we know we are beholding a little corner of the Kingdom and the Power and the Glory of God."

If the visible universe was infinite, and filled all space, where was there space for another? He asked them to imagine a glass sphere filled with air. Turn on an electric lamp and flood the globe with light: the air in the globe was not displaced, but the globe was filled with both air and light. They might carry the analogy further, for the air in the globe was inter-penetrated with ether. Here were three elements, or series of vibrations, occupying the same spherical space, yet one did not displace the other. Now let them enlarge the globe until it had a circumference equal to that of the earth, the solar system, the universe, and still further until it burst and was shattered. Its threefold content now became infinity, and there was no longer any circumference. So it was possible for there to be a multiple of universes, each in itself infinite, and each inter-penetrating the other without displacement. This material world was the place of our evolution, where we gradually accustomed ourselves to our spiritual environment, absorbed that environment and became consciously denizens of both.

The Church of the Christ was a nexus, or connecting link, between the two. It was a kingdom in this world, but not of this world, even as electricity was in the atmosphere, but not of the atmosphere. In the Church we found our spiritual environment to prepare us for the life beyond. The process by which this was accomplished was that of assimilation. The two Great Sacraments also blended the two—the outward material and the inward spiritual. They were also complementary, the one of the other. By baptism we became part of our newly intensified and Christ-conditioned environment. In the Holy Eucharist our environment became part of us. The universe was the material body of the Christ—that is of the Logos energising as the Christ. It clothed the spiritual body of the Christ as a garment. The Church was this same twofold body of the Christ localised and intensified as a nucleus. The bread and wine were this same body of Christ conditioned to our capacity of assimilation. Both Church and Sacrament were the body of the Christ clothed with a garment woven out of that same etheric substance which was basic to the universe. The life of the

Creator, operative through the Christ, energised in nature universally; in the Church as in a family, in the Sacraments individually.

Christ realised this and boldly acted on it in those three miracles of the raising of the dead.

The words which our Lord used in the case of the son of the widow of Nain were, "Young man, wake" (Weymouth). In the case of the daughter of Jairus Jesus took into the little girl's bedroom her father and mother, and the three most psychic of the apostles, that He might draw from them power to replenish the supply which He had expended on the way thither in healing the woman with the issue of blood. He told the bystanders that the little maid was not dead but asleep. The hired mourners were making so great a tumult and also showed so antagonistic a spirit by their scorn, that He sent them away in order that their adverse influence might be removed. All who remained were in harmony; in the case of the parents this was shown by the action and words of Jairus. They all had faith that He could raise the child. He commanded her to wake, and she awoke. Luke says "her spirit turned back again." The action of the mourners had had so distressful an effect on her that He told the parents to suppress for a while the fact that He had been successful; to keep her quiet for a time. It had also hindered Him from effecting a complete return to health and vigour; so He told them to give her nourishment.

Jesus was in Peræa when news was brought to Him of the illness of Lazarus. He at once entered into the conditions prevailing at Bethany, and then told them that the sickness was not "unto death." By prayer and will power He took measures that, while Lazarus should be allowed to enter the state of incipient death, yet the process should not proceed to completion. When this came to pass two days after, He told them what had happened: that Lazarus had fallen into the sleep of death, but that He was now going to awaken him. He hoped that the two sisters would understand the message which He would, of course, have sent back to them. But when He arrived He found that neither Martha nor Mary had the understanding He had expected. This troubled Him exceedingly, both by reason of His disappointment and more because he feared that the effect of their state of mind, together with that of their friends, might possibly have completed the process of death which He had endeavoured to prevent.

When, however, He arrived at the tomb and had caused the stone to be rolled away, He perceived that there was no evidence of decomposition having taken place. Greatly relieved He thanked His Father that He had answered His prayers offered while in Peræa. He had promised the disciples then that they should see something which would help their knowledge and belief. This promise would now be fulfilled.

There was no statement in this account that He "awakened" Lazarus. But there was a later reference to Lazarus as the one "whom He awakened from among the dead." (John xii., 9.)

Psychic Research had thrown light on the meaning of our Lord's words and method in these cases of raising the dead. It had disclosed the fact that there was an attachment between the material body and the soul, or spiritual body, analogous to the umbilical cord which was severed on the birth of a child into this world. Until that cord was severed the child was not well and truly born. So there were spiritual nurses attendant at every death who performed a like office for the soul new-born into the spiritual world. In other words, death was a real and true birth. This operation was well known to the psychics of old time. It is referred to in Ecclesiastes xii., 6 (in the literal translation from the Greek of the Septuagint): "or ever the silver cord be snapped." This was the elastic life-line which connected the soul with the material body during sleep. The sleep to which our Lord referred in each of these three cases was that ever-increasing state of coma through which the soul passed into the awakening to the life eternal.

The complaint was sometimes made that Psychic Research had no practical bearing on the affairs of this life or on "science" in the sense in which that term was usually understood. Such a science was that of medicine and surgery in the widest application. Resuscitation after drowning had been studied and greatly developed of late years. People who, a few years ago, would have been considered as beyond human aid, had, by modern methods, been raised again to life. It was reported, a short time ago, that a man whose pulsation had ceased, was brought back to life by massage of the heart. Mr. Vale Owen ventured to suggest that a careful study of the properties of this spiritual umbilicus, this life-line connecting the material body with the spiritual body, might prove to be of inestimable benefit to the human race from a medical and surgical point of view.

"He that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto My Father." (John xiv., 12.) Medical science might claim that promise to-day, and, extending its boundaries beyond the material into the spiritual domain, inform its diagnosis with a wider range of power and, in an ever-increasing number of cases, be able, with sure conviction, to say, "This man is not passed beyond our aid; he is only asleep. I will awake him from his sleep."

THE STORY OF THE CROSS.

ADDRESS BY MR. PERCY R. STREET.

What he described as "the most fascinating story in human history" was told by Mr. Percy R. Street to an appreciative audience of members and friends of the London Spiritualist Alliance at 6, Queen Square, on the evening of Thursday, April 14th.

MR. HENRY WITHALL, who presided, in introducing the speaker, alluded to Mr. Street as one of a group of true Spiritualists who had brought happiness and sunshine into many lives which would otherwise have been dull and full of care. As head of the Reading Spiritual Mission, Mr. Street had exercised a powerful influence for good. In that district among working people his influence had transformed many a mere house into a real home.

MR. STREET said he regarded the Story of the Cross as the most fascinating in human history, because it unveiled the great truths of life in a way no other symbol was capable of doing. It had played a very important part in human experience; it was at once the most universal and the most enduring. With the aid of a series of beautiful diagrams and pictures the lecturer traced the history of the cross from the earliest times. Its probable birth-place was Egypt. In dealing with Egyptian cross worship he said that the first form of the cross actually worshipped was uncertain. The cross in various forms also appeared in Babylon, India, Mexico, and Peru. The Hindu Buddha was often depicted making the figure of a circle and cross, both with hands and feet, while holding in one or both hands a four-petalled lotus. The symbol was discovered by the Spaniards to be in use among the early inhabitants of Mexico. It was also seen in a stone inscription at Pitcairn Island, where it resembled a symbol employed in Egyptian hieroglyphics. Christian cross symbolism afforded the lecturer an opportunity of recounting the various legends of the cross, though he pointed out that the cross was by no means peculiar to the Christian faith. The Golgotha cross, probably the oldest Christian emblem, had been found on the breasts of mummies. Even the hot-cross bun was known in ancient Egypt, India, Palestine, Greece, and amongst the Druids. So through its many ramifications Mr. Street traced the absorbing story of the cross, taking us into many lands where, amongst strange peoples, this immemorial emblem had made its appearance in one guise or another. The audience followed with the deepest interest a discourse which was the manifest product of much thought and patient industry. The diagrams were especially admired. These, Mr. Street stated, were the work of his energetic colleague, Mr. Woodward Saunders.

MR. LESLIE CURNOW, in proposing a vote of thanks to the lecturer, referred to his wonderful versatility. Mr. Street was a gifted psychic, a vigorous speaker, a man of true spiritual power, and that night he had shown himself as a deep student of mystical symbology. The vote of thanks was carried with acclamation.

"THE SCIENCE OF THE SACRAMENTS."

Among quite high types of the religious mind there are two chief divisions—the one with artistic and the other with scientific affinities. To the one symbolism is a help, to the other it is a hindrance. This fact gives rise to the Catholic and the Protestant mentalities. Symbols easily become ends rather than means; and that they were so in the Europe of Luther's time no well-informed Catholic denies. The Puritan reaction was the result, and so temperamental were the causes in play, that with the same arguments before them, the bulk of the Northern nations took the one side and the Southern nations the other. Minds of either type may feel the highest devotion to the Master, but the one regards the Church as the means appointed by Him to act upon the world through a priesthood endowed with miraculous powers and a creed which expresses man's nearest possible approach to absolute truth, imposing morality by Authority; the other acknowledges no hierarchy as essential and no creed as of binding force, but looks on Christianity as being the teaching of Christ in the gospels and in the hearts of men, as shown by honesty, truthfulness, sobriety, love, and goodwill in all the relations of life, this morality being proportional to the degree of spiritual evolution, and the standing proof of it. Very seldom are these two groups able to understand one another.

Mr. Leadbeater's position is with the former group. He has adopted unreservedly the whole Roman Catholic system (minus the supremacy of the Pope as Head of the Church), making certain beautiful liturgical changes which do not affect doctrine. He speaks of the priesthood as endowed with "magical" powers (pp. 176 and 165) in virtue of which transubstantiation takes place at the Mass; and, indeed, his whole argument rests on the reality of such powers. To most persons the "Science" of the "Sacraments" will be a contradiction in terms, for science means knowledge based

* "The Science of the Sacraments," by C. W. LEADBEATER (Kegan Paul, 15/-).

on provable phenomena: Mr. Leadbeater connects the two by stating that to clairvoyant vision the rays of light and power are actualities. He says (p. 184):—

My attention was first called to this matter by watching the effect produced by the celebration of the Mass in a Roman Catholic church in a little village in Sicily. At the moment of consecration the Host glowed with the most dazzling brightness; it became, in fact, a veritable sun to the eye of the clairvoyant, and as the priest lifted it above the heads of the people I noticed that two distinct varieties of spiritual rays poured forth from it.

He describes, as an onlooker, the vast structure of coloured thought-forms that envelop a church wherein the Mystery is enacted. He connects these forms and rays with "science," by means of the "astral," "mental," and "intentional" forms of "matter" which his theosophical studies have made real to him. Mr. Leadbeater claims to be a bishop of the Liberal Catholic Church which "came into existence as the result of a re-organisation in 1916 of the Old Catholic Church in Great Britain. It aims at combining the traditional sacramental form of worship—with its stately ritual, its deep mysticism, and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty."

The book is accompanied by a letter from the Rev. C. W. Scott-Moncrieff, Rector of Edgware, Middlesex, who says that if his fellow-clergy "will but give this book their unprejudiced consideration, they will derive real benefit therefrom. They may not be able to accept all that is here stated, but they will certainly find their own spiritual experience of the sacraments in manifold ways illuminated and confirmed."

The devotional intention is unmistakable, and the temper is Modernist. Its appeal is obviously to that section of the clergy who wish to restore the entire Roman rites and sacramental system. There is much that the average Churchman, whether cleric or lay, will find very difficult of acceptance; e.g., that the kingdom of nature-spirits is as various as the animal kingdom (p. 56) and susceptible to "signs of power, of which the cross is one." The eclecticism that assimilates the Egyptian and Buddhist mysteries will displease many, even though it be a disposition to see truth wherever found and however expressed: this, however, goes along with the reservation of special powers to the line of the Apostolical Succession which is denied to Free Churchmen (pp. 311 and 313).

It is not the part of a reviewer in *LIGHT* to take any side in purely ecclesiastical questions: the aspect of the book that most concerns us is that clairvoyant impressions are necessarily objective to the seer. Only through their unsuggested cognition by others can any objectivity be predicated; and however beautiful the symbolism it will remain only symbolism in the absence of such confirmation. For those who can accept these visions as objective, or as corresponding to some reality, Mr. Leadbeater's view may well be an aid to devotion; and if it is, there is no more to be said; unless that those who do not accept the sacerdotal theory will not expect the union of hearts which is the professed desire of the Churches to come along any such lines. V. C. D.

"THE UNDISCOVERED COUNTRY."

A GIFT TO "LIGHT" DEVELOPMENT FUND.

Mr. Harold Bayley, the compiler of "The Undiscovered Country," has generously made over to *LIGHT* the entire stock of copies of that work, the proceeds of the sale to be devoted to this Fund. Mr. Bayley's book is a collection of spirit messages of intense interest as dealing with every department of the subject. As a text book and propaganda document it is invaluable. It will be an added pleasure to all our friends who purchase copies that they are thereby benefiting *LIGHT*.

MR. STANLEY DE BRATH (Merlewood, Oatlands Park, Weybridge) would be much obliged for information regarding any reliable published cases of healing mediumship on a considerable scale. Single cases are always open to sceptical criticism.

PHYSICAL CENTRES OF PSYCHICAL PERCEPTION.—On the 14th inst., in one of a series of Thursday afternoon lectures which he is giving at the British College, Mr. Robert King dealt, in an able manner, with the above subject. He stated that the solar plexus, a nerve centre of spontaneous motion, was usually exercised in natural and emotional mediumship, and especially in physical manifestations; the pineal gland in the head was used in intuitive and mentally controlled forms, and the heart, the greatest of all, was a centre of spiritual control, which embraces both feeling and mind, and transcended those, drawing the user into conscious unity with the Universe. Mr. A. W. Jones, of Holloway, a spiritualist of many years' standing, spoke at the College on Wednesday, April 13th, on Phrenology, treating the subject in relation to the evolution of man's spirit, here and now. He mentioned that Mr. James Burns, one of the early pioneers of Spiritualism, was the first to draft anatomically the position of the various qualities as shown by the skull.

SIR ARTHUR CONAN DOYLE

AT QUEEN'S HALL, LONDON.

2nd Address: "The Religious Argument."

SIR ARTHUR CONAN DOYLE delivered the second of his series of three lectures on "Death and the Hereafter" at Queen's Hall on April 12th. His subject was "The Religious Argument."

VISCOUNT MOLESWORTH, who presided, said:—

It is with great pleasure that I preside here to-night in support of Sir Arthur Conan Doyle, and have this opportunity of testifying in some small degree to my appreciation and unbounded admiration of the work to which he is devoting his life. I would also like to congratulate him on the splendid success attending the mission to Australia from which he has just returned. It would be no news to you for me to say that this is not in any sense a new gospel that is being forced upon anyone. It is rather an honest endeavour to further the well-being and happiness of our fellow men by placing before them spiritual truths recovered and restored to us by modern science.

SIR ARTHUR CONAN DOYLE, in commencing his address, said that in his first lecture, on the previous evening, he had dealt with what might be called the physiological side of the subject. He had tried to show what was the raw material on the material plane from which psychic evidences came, and how overwhelming was the evidence in favour of the phenomena. These phenomena in themselves were more or less puerile things; they were really only valuable because they direct our attention to those larger issues which lay behind them.

Referring to the slow progress of the movement of Spiritualism he traced one of the causes of this to the opposition of the Churches. Long before the Christian Churches really understood what this matter was they fiercely opposed it, and there was still a certain amount of opposition from people who even now had not mastered what the real underlying facts and tendencies were.

Apart from this, corporate Science had also combated the movement, and to-day had the greatest possible difficulty in getting back and saving its face. It did to Spiritualism exactly what it did to mesmerism. For seventy years science laughed at mesmerism. Then it was compelled to accept it, and the way it got round the matter was by calling it by another name—hypnotism, and saying that that was all right, but that mesmerism was mere quackery, the public knowing perfectly well that the two things were the same. Nevertheless, a great number of individual scientific men of the very highest rank who had examined the phenomena had pronounced in their favour.

The third thing which had told against them was the attitude of the Press. The Press, which in these days was so powerful, from the beginning saw the ludicrous side. All religious movements might be made to appear absurd. The Press had always harped upon that one side of it, and the result was that they had never actually, until recent years, been able to get a fair statement before the public. It was that difficulty which drove him (Sir Arthur) to take the platform, because he found it was only by getting face to face with people that he could make them understand exactly what it was Spiritualists were trying to do, and why they were trying to do it.

After dealing generally with questions arising out of the opposition and misunderstanding of the whole subject, Sir Arthur said: "The Church never made a more extraordinary mistake than when they looked upon us as an enemy instead of encouraging us as a most powerful ally. If you only look back on the history of the Church, if you only see how during the days of Hume and all the early Deists and then through Voltaire's time up to the time of the great Victorian agnostics, always you find the Church has been attacked and driven from one position after another until at last it seemed as if its very foundations were going to be undermined and that it had got into such a state of absolute dissolution that it is well known that if one said that one person in ten went to Church one would probably be overstating the case. I do not think a Church can be very far from absolute annihilation when only one out of ten of the population even formally goes to Church. Then it was just at that moment that we came in and with desperate earnestness said, 'We can prove all these things for you. These scientific men are calling for proofs; you cannot give them, but we can. We can show that although we may differ from you on this or that little dogma, none



SIR A. CONAN DOYLE.
M.D., LL.D.

the less on the absolutely vital basis of life after death, we do continue and our life beyond depends on the use we have made of this life. We can prove the point and when you are attacked you can appeal to us and together we can form a phalanx that nothing can break.' So really it is with rather a bitter smile that we take up the paper and find the reverend Mr. this and that attacking us and calling us devil-worshippers and all the other libels that come to us. We know that we really are the soundest and best props that real religion has ever yet had."

Dealing with the phenomenal evidences and the ingenuity with which those who carry on the work in the unseen world meet the many difficulties of affording complete proof the lecturer said:—

"These clever arrangers, these organisers, are always trying to meet every one of our problems. With extraordinary ingenuity they do it.

They realise that the direct voice has been criticised as being possible ventriloquism—possibly this or that. What has happened is that in Glasgow several researchers, although amateurs, have a box which they lock. Inside the box there is a telephone installation, and in the presence of the medium, an amateur, a son of the family who stands by the box, there comes a voice, a singing of hymns. You can carry on a conversation, several people listening at the same time, at the different ear apparatus, showing that it is not hallucination, and that ventriloquism is out of the question. It seems to me that any reasonable person reading that article cannot but admit that the direct voice is what we know, and prove to be absolute scientific fact. (Cheers.) These are the different methods by which our communications are received. We are always confronted with the question—is it right to do this? That appeals to a great many people. You cannot say that any psychical power the Almighty has given to us was not meant under any circumstances to be used. The fact that nature has implanted it there and that it is a thing common to all in a greater or less degree—although some have it in an exaggerated form—shows that it is for use. Those of us who have used it, those of us who know the enormous consolation, the enormous peace of mind which comes to those who get information from those they have lost know also how helpful it is in endeavouring to improve character, and I cannot doubt that the mere fact that you get such fruit from the tree is a proof that the tree is a sound one. Mosaic law teaches us to do many things we never dream of doing. Witch doctors, black magic, all forms of evil things cannot be compared at all with a thing taken up for religious motives in order as we take it up to prove the continuity of life."

Sir Arthur then went into the questions of the conditions of the spirit world and read out a number of deeply interesting descriptions received from spirit communicators who testified to the peace and happiness they enjoyed in that better world, although it was freely admitted that there were dark and unlovely regions in which those who had misused their earth opportunities had to pass a period of purgation. In this connection the lecturer said:—

"That is the nearest approach we get to what used to be called purgatory. On the whole I think the Reformation in the main brought good into the world, but it made two great mistakes. It held on to Hell and dismissed purgatory. It ought to have held on to purgatory and dismissed Hell. (Cheers.) The other mistake is about praying for the dead. Prayer is concentrated good-will and there is nothing which they on the other side say they appreciate more than that. Of course, the scandals of payment for praying and so forth influenced the mind of the early reformers. Believe me, prayer is very welcome to the dead. As to the question of punishment, from all the information I have on the question there is a material and there is a spiritual way. If you are weighed down with materialism down you go to the surface, down to an earth-bound spirit, to an earth-bound creature which we call ghost. That is an earth-bound spirit. If you are spiritual you go high into the more spiritual spheres. If, like most of us, you are neither one nor the other, you go into that medium land between the two. Later, the spirit goes from place to place, at last reaching that spiritual sphere of which we have been taught. There are religious views in the other world. When you pass over you are met, as I have told

you, by those who love you. Suppose you are a very strong Roman Catholic. Naturally those who meet you, those who loved you, were of the same denomination. They held the same views. Therefore, you at once go into what I may call a Roman Catholic atmosphere. The same would occur to Anglicans or those who profess any other creed. You do not at once go through any great transition of thought. On the contrary, although you may not find things as you thought, you continue to believe that your old creed was in the main the best one and then gradually the process goes on until at last, in the great love of God the Father, in that great Brotherhood of Man, you find a common basis of religion. That is the course which the spirit eventually attains. But when we ask them which is the best religion to have upon earth their answer is, I think, full of charity and common sense. They say, 'Well, the object of life is to gain spirituality, to gain unselfishness. If your religion is helping you to do that it is the religion for you.' If a Roman Catholic is being improved in that sense—and many of them are by their religion—how foolish it would be to foreswear it. The same applies to the Anglican and the Salvation Army lass. What self-denying women Salvation Army women often are. These women are getting good from their Creed. Why in the world should they give it up?"

In concluding an address of great power and convincing argument, Sir Arthur said:—

"I have tried to show you that there is a strong reason to believe that we have cast round in a great circle and that we have come back again to the source of truth. Yet it would be a stigma upon God's Providence to imagine that two thousand years of the world's history has been travelling entirely in a circle. That does not occur. I think that the track of destiny is always to be represented by a spiral. Always the circle goes round to a point where it used to be, and then on again to a point above, bearing a similarity, but none the less higher. There is that great spiral coming out of the darkness, a spiral marking both spiritual and physical evolution. We see it coming out of the darkness. We see it passing on. We see it as far as our eye can trace, losing itself in the light above us. If we, in our little lifetime, can only adjust our little curve so that it can fit into that divine spiral then indeed I think we shall have fulfilled the highest for which we were put into this world." (Loud applause.)

THE CHAIRMAN, in calling upon Dr. Powell to propose a vote of thanks to the speaker, said: "I have heard it stated that Spiritualism is not spirituality. I always consider that statement to be very misleading. Psychic research may not in itself be synonymous with spirituality, but it does awaken in us a strong sense of things spiritual by forming a doctrine of immortality and giving us a clearer conception of the great workings of the divine law of nature which manifests throughout all phases and spheres. To those who are not particularly conversant with this subject I would commend the three thousand volumes in the library of the London Spiritualist Alliance dealing with Spiritualism and psychic matters from all possible points of view. I commend the study of them as conducive to a wider and more helpful religious spirit, unfettered by the restraining influences of sectarianism and Sabbatarianism and developing the fundamental faith of the fatherhood of God and the brotherhood of man."

DR. ELLIS POWELL, proposing a vote of thanks to Sir Arthur Conan Doyle, said: "There has been a controversy for ages as to what is the real meaning of religion. On the one hand we have been told that it comes from a Latin verb which signifies to bind together, and that it means a re-binding of the spirit back to God from which it came. If that be its significance it is a meaning wholly welcome to Spiritualists. On the other hand we have been told that religion signifies a re-assembling or re-collecting of the ancient wisdom with regard to God and the spirit of man. If that be the fact, we, as Spiritualists, are absolutely content to attach that significance to it. Whether we are said to be engaged in re-binding the spirit to God, or whether we are re-assembling the lost fragments of the ancient wisdom, we consider we are equally discharging a task which is fraught with immeasurable benefit to the world. (Cheers). The speaker appears never to have met a man who was sunk in what the Theologians call sin. There is a simple reason for that. Sin is entirely a theological figment. If you go back to the New Testament word you find it has no theological significance whatever. Its original Greek meaning is simply a missing of the mark. There are a good many of us who would be inclined to dispute that we were sunk in sin, but I imagine that there is not one of us who would say that we do not occasionally miss the mark. With regard to materialism, so it be honest, materialism is hardly regarded on the other side. Two of the leading materialists of our age, colleagues in Parliament for many years, passed over to the other side, and both found the warmest welcome there, except that they were told that their hardness in materialism would possibly put them back a little, though on the other hand their devotion to the welfare of mankind would go far to wipe out the errors of their materialism."

DR. ABRAHAM WALLACE, seconding the vote of thanks, said Spiritualists had something to do as practical religionists.

The vote of thanks was carried with great enthusiasm. SIR ARTHUR CONAN DOYLE said in reply: "Thank you very much for the patience with which you have listened to me. I only hope that some of you may look back on to-night as being the starting of a new line of thought." (Cheers.)

Sir Arthur then proposed a vote of thanks to the Chairman, which was cordially adopted, and the proceedings then terminated.

POINTS IN SIR A. CONAN DOYLE'S SECOND ADDRESS.

THE PROGRESS OF SPIRITUALISM: A COMPARISON.

Sometimes we are inclined to chafe at the fact that although seventy-two years have passed since this movement began, our progress has not swept the earth as we hoped it would have done. But we have got to remember that unless a religious idea is enforced by force of arms, as Mahomedanism was, it invariably is a slow process. After all, at the end of seventy-two years Christianity was very little known. I do not think it had been mentioned by a single classical writer up to that date, and it was three hundred years in existence before the great persecution of Diocletian came and very nearly for the time swept it away. So, if we are inclined to be impatient of slow progress, we can compare favourably with other great movements which have prevailed.

THE ATTITUDE OF THE CHURCHES.

Two great Churches have pronounced recently upon our work. The great Roman Catholic Church, through the mouths of several of its Bishops, has said that psychic research is by no means discouraged by them, but that the application of the results of it to religion is a thing not to be encouraged. Then we had a proclamation from the English Bishops. Its wording is interesting, and I will read the first sentence, which says, "It is possible that we may be on the threshold of a new science, which will, by another method of approach, confirm us in the assurance of a world behind and beyond the world we see." If we are by science proving that, then it is perfectly clear we are proving the most important thing in the world. If that is so what becomes of the last seventy-two years during which we have never had one word of encouragement from the Corporate Church? Therefore to that extent they have admitted, although they do not say so, that during all those long years they, at least, may have been in the wrong. But there is one other thing wanting in that statement. They seem to take it for granted that the world itself believes in life after death, and that this is only an alternative way of proving it. Our point is that we are proving it to hundreds of thousands of people who would not accept it in the guise in which the Church laid it before them. We are tapping a new strata of thought altogether. We are tapping intellectual and reasonable men who would not believe in dogma, but to whom we bring proofs. Therefore, the Church might well, in order to be perfectly fair, have added to that sentence the words, "And are also exhibiting these proofs to people with whom we have long lost touch." If they had said that it would have been a perfectly fair statement, but, even as it is, I am sure we are able to accept it as a promise for the future.

SUPPORT FROM MEMBERS OF THE CHURCHES.

Christ said He had other things to say, but the time was not yet. Could He more clearly have expressed the idea that all revelation was not given then? I do not think that any persons, whatever their Creed, could reasonably say that it was impossible to take the central facts of our knowledge into their Creed, and yet be consistent. I believe—in fact, I know—Roman Catholics who have done so, and are none the worse Roman Catholics for that. As to the Anglicans, some of the greatest lights of the Anglican Church have found no difficulty at all in accepting it. When I announced my own feeling on the matter, the very first letter I had was from Archdeacon Wilberforce, who was regarded as a brilliant light of the Anglican Church, congratulating me on my resolution, and stating that he entirely sympathised and agreed.

RECRUITS FROM MATERIALISM.

There is only one class of man with whom we have a quarrel, and that quarrel must be one to the death. That man is the absolute materialist. I have no word of contempt for materialists. I know that they are most honest, earnest men, some of them perhaps rather obstinate, some of them as dogmatic and bigoted as any religious man could be, but at the same time they include in their ranks men of the greatest nobility. I have gone through that phase myself. If you read John Ruskin, who was a materialist, you will find it was Spiritualism that came to him. In a letter to Holman Hunt he admitted it, and said the change in his views was entirely due to Spiritualism. Dr. John Elliotson, that grand, rugged fighter, who was head of the Secularists in Great Britain in the 'sixties, said he could not stand against the facts, and he became one of the leaders

of Spiritualism. It is from the ranks of these men that we gradually obtain converts, sometimes valuable ones.

WHAT THE SPIRIT WORLD THINKS OF CHRIST.

What they (the spirits) teach is that Christ is the highest being of whom they have any knowledge. Therefore, He is an intermediary between a far-off infinite God, who is inconceivable, and all lower ranks, whether it be here or in the plane above. Christ is that highest spirit full of divine power. He is the particular tutelary guardian of this universe. They agree that He incarnated Himself not possibly only once. It is possible to be narrow minded about this. We must remember those great teachers, Buddha and Krishna, who always taught the same creed of humility and charity. There is no reason to say that Christ only came once. Christ came down to set an example to mankind. According to them He did not come down to leave a tangled web of theology over which people should fight for fifteen hundred years. His coming down was to lead a simple, charitable, kindly life of man among men, showing how beautiful such a life might be. His death, in my poor opinion, has been exaggerated, because many men have died for ideas. Beautiful as His death was, it might be paralleled by many others. But what is unparalleled is His life and His teaching. That is a true centre of the Christian faith. Although the centre of gravity has swung in the wrong direction it must come back in order to get its true centre—the motive of the life of Christ, and not the wasting of our tempers and intellects over insoluble problems of theology as so many Christians unfortunately do.

THE FATHERS OF THE CHURCH.

People talk about the Fathers of the Church. They do not read them very often. But the Fathers of the Church are impregnated with Spiritualism from end to end, especially those who lived before the Nicæan Council. St. Augustine said the spirits of the dead may be seen by the living, and it is clear that St. Augustine did not consider the Old Testament forbade the practice. . . . I could also quote Jerome, Tertullian, and Clement, and I may tell you that in the Apostolic Constitution it is said that in every Church there ought to be three discreet women—one for the gift of healing, and two for revelation.

THE THIRD ADDRESS.

SUMMARY AND GENERAL CONCLUSIONS.

On the following Friday the 15th inst., SIR ARTHUR CONAN DOYLE gave his concluding address, "Summary and General Conclusions," during which he showed a number of lantern views of materialisations and psychic photographs of great interest.

DR. ELLIS T. POWELL, who occupied the chair, opened the proceedings with an effective little speech, in which he referred to the lecturer as one of the most romantic and progressive figures among all those in the great battle line in which the forces of progress are locked with the forces of reaction.

SIR ARTHUR, in the course of his address, which was mainly by way of description of and commentary on the pictures shown, dealt at great length with ectoplasm, and predicted that the next century or two of the human race would be largely occupied in analysing its potential qualities. He thought that Mme. Bisson, who was the first person to approach the matter scientifically, would take the same place in psychic science that Mme. Curie had taken in chemistry. He exhibited a number of remarkable photographs of this phase of psychic experiment in Paris, notably one in which Camille Flammarion is seen inspecting the ectoplasm. It was rather repulsive stuff, but as the lecturer said: "there are many of nature's processes which are repugnant, but we have to follow them and study them none the less." And he went on to describe how this protyle, as it may be called, was the raw material of materialisation and formed the faces, arms, hands, and in full materialisations the whole human figure. Dr. Geley's experiments were dealt with and also those of Dr. Crawford, of Belfast, the pictures shown on the screen graphically illustrating the lecturer's remarks. A noteworthy point on the evidential side was the lecturer's statement that no fewer than one hundred scientific men had been present at the séances with Evie. "At the end of Mme. Bisson's strictly scientific account, backed up by all those doctors who were present, there is shown the complete figure of her father, built up in ectoplasm, walking out of the cabinet, bending over her, talking to her, and saying one word 'Espoir' (Hope!)." Amongst the photographs shown was a group of members of the Society for the Study of Supernormal Pictures, Mrs. Buxton being in the group, when Mr. Hope, at the members' request, took a photograph and there appeared the distinct face of Mr. William Jeffrey's father; several of the Crawford photographs showing the ectoplasm in various stages including the now well-known "rods," the materialisations of "Katie King" in connection with Sir William Crookes' experiments with Florrie Cook. Intense interest was shown in these photographs, and the descriptions given. A portrait of Mr. Engholm (with "psychic extra" of his little boy) was also shown; and of Mr. Engholm, who is managing director of LIGHT, Sir Arthur

said, "He is a dear friend of mine who has been a mainstay of our movement and has put a great deal of unselfish work into it."

In the course of his remarks in concluding what is generally regarded as the most interesting and impressive lecture of the series, Sir Arthur said:—

"I do not mean to destroy, but I mean to build up, and to try to make it certain to every human being that he lives after death. When they know that life after death is certain, then I think we will have a religion such as this world has never experienced."

THE CHAIRMAN, in proposing a vote of thanks to the lecturer, referred to Mr. William Jeffrey as a prosperous Glasgow merchant, a man of singularly keen and incisive intellect, and one of the finest amateur conjurers in this country, and also (he believed) a former chairman of the "Magic Circle." Mr. Jeffrey went into the movement with the idea that in the course of a month or two he could show the whole thing to be a fraud. "But within the course of a month or two he came to a very different conclusion, with the result that he is one of the most trenchant, powerful and unflinching advocates of the spiritualistic cause."

The vote of thanks to the lecturer was carried with hearty acclamation, and Sir Arthur Conan Doyle having briefly thanked the audience, the proceedings terminated.

THE CONSPIRACY OF SILENCE.

BY M. L. CADELL.

"I am like the lassie who said: 'I had rather hear ill of my love than not hear my love's name!'"

This remark was once made to the writer by the mother of Robert Louis Stevenson at a time when her son was in far-off Samoa, and she was in her home in Edinburgh. Mrs. Stevenson added: "I look through the newspapers every day to see if Louis' name is mentioned anywhere; it always makes me happy to hear of him whether he is praised or whether he is criticised."

It is well known that the bond which united this famous son to his mother was a very close one, but all mothers feel it a pleasure to talk about their children, to answer enquiries about them: their faces light up, they are full of animation, the topic is so obviously one near to their hearts. When a son or daughter is away from home news of them coming through friends is doubly welcome; everyone realises this as a fact beyond dispute. But when a beloved child is removed by the "change called death," the view taken is entirely different. Friends come to the house that once was gay; one knows that they are thinking of former happy visits, but they are careful to avoid mentioning the dear name.

A Highland shepherd's wife, whose son and daughter had died within a few months of each other, told a friend that from the day of their funerals her husband never uttered his children's names. She said he sat on the opposite side of the fire through the long evenings not speaking. He would have thought it unseemly to mention the dead, though she guessed his thoughts must be, like hers, full of his boy and girl.

Spiritualists often write as if the idea of bodily resurrection at the Last Trump was a long-explored notion. The writer thinks it has still a great hold, though it is not so much spoken of in the pulpit as formerly. In any case the usual expression in referring to anyone who has passed on as "poor so-and-so" seems to imply that their condition is not particularly happy. But if all the world really believed that death is *promotion*, what a difference!

Enquiries could then be delicately made as to whether the one who had gone on had been able to make his or her presence felt to any of those left behind. "Is it well with the child?" could be asked, and answered, "It is well."

If a message came unsought through some mediumistic friend it could be handed on. Messages to old friends would no longer be received with cold disbelief; proofs that the loved one continued to show interest in his home would not be scorned as hallucinations.

There is, too, a darker side to this silence; in many cases it leads to forgetfulness. There are people who simply cannot bear suffering, whether of body or of mind. As the death of their friend has made them suffer, and each remembrance causes a fresh pang, so their firm endeavour is so to occupy every moment that there is literally not time to think. It is wonderful how soon, given change of scene, fresh people and new interests, a loss can be forgotten. But is this quite fair to those who have gone over? Do they not still desire to be loved? It is not grief and lamentation they desire, far from that; but a constant flow of loving thought and prayer. This need not interfere with daily duties, new friendships or new ties. In families where one of the children has died young, a place has in some cases been kept for the child with its brothers and sisters, simply by speaking freely and fully of it as still one of the family. If on the other hand, the policy of silence is adopted, in a year or two the children will have forgotten.

Let us as Spiritualists, then, live in hope that the day will come, and that before long, when the silence of death will no longer remain to darken the world for those left behind.

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A "NEW MATTER" AND A NEW LIGHT.

It was the late William Stewart Ross, better known as "Saladin," who observed as a curious reflection that the divine poetry of Shakespeare was manufactured out of beef and bread. And in a substantial sense this is quite true. We thought of this instance of the alchemy of Nature as we listened the other evening to Sir Arthur Conan Doyle, who, in describing the new form of matter known as "ectoplasm," or plasma (to use the term preferred by Dr. Crawford), alluded to it as being the base or foundation for those higher manifestations of beauty which belong to the spiritual order.

Old investigators of Spiritualism have been more or less familiar with plasma—that "new form of matter," which is probably also the oldest—for over half a century, but it is only within the last few years that it has come under the scrutiny of official Science, with results that may well be revolutionary.

What really is it? We can only theorise, using vaguely such terms as protyle, the "first matter" of the old alchemists, the *primum mobile*, and so on. Perhaps it represents the point at which, in the physical order, force and form blend, for force and form, always close companions, may at some stage enter into so subtle a union that each may seem to our limited vision to be alternately the other.

We can only speculate. Philosophically, if not scientifically, we hold that in the Universe we are dealing with One thing which takes an infinite number of forms, and that in plasma (the term was selected by Dr. Crawford as being non-committal), we have a substance which represents a link between the physical and the super-physical worlds.

It may well be a substance so fine and plastic as to be readily moulded by thought, and with this idea in mind we see a fertile field of explanation for many problems that confront us in the investigation of those psychic phenomena which take physical forms, to say nothing of other difficulties in regard to the conditions of spirit life.

Everyone, we are told, radiates an aura, a spiritual or psychical atmosphere which surrounds him as an atmosphere envelops a planet. We suggest that this aura is itself of the nature of plasma—that indeed it takes the form of plasma when condensed. We suggest further that a mediumistic person is one who not only gives forth a more abundant supply of this substance than the average man or woman, but also that this is of a different order or quality, that it is in the nature of a leaven which, impregnating the rest, renders it fertile.

Many times we were told in earlier days by the unseen operators at a physical séance that they worked through the blended auras of the circle, that until these mixed and mingled (it needed harmony of mind and temper in the sitters) they could do nothing. The medium was always a *sine qua non* because his or her aura was needed to make the mixture complete, just as in chemistry it is sometimes necessary to introduce an element known as a catalyser to enable the other elements to combine.

It is more than likely that the progress of psychic science will confirm all this as we go along. Meantime

we pause before a new avenue of exploration full of the richest possibilities. In finding a scientific basis for the idea of a life after death we may haply discover many other things to make the world in the future a more desirable tarrying-place. The key that fits the richest casket may well serve to unlock some of the others and shower humanity with lesser gifts.

In a world of strikes and economic troubles that inflict upon us a host of physical miseries, we seem to see the beginnings of "a way out." For in this case, as in all others, we desire to be practical. All the angelic revelations in the world will not feed the hungry or warm the victims of the wintry cold, unless those revelations take a form that can inspire the scientist and the inventor. We have begun to explore the ether and to consider the possibilities of the tremendous forces latent in the atom. We believe not only in a "far-off good," but a good that is very near us, and which we have but to bend in order to pick up.

DR. CRAWFORD'S EXPERIMENTS.

Mr. F. Mc C. Stephenson writes:—

Mr. Ernest C. Craven, in an article in *LIGHT* of 9th inst., in referring to Dr. Crawford's work at Belfast, regrets that Dr. Crawford did not try the effect of contact of plasma on photographic plates. I presume that Dr. Crawford did not record his experiments on photographic plates in his last work. (The book is not at hand at the moment.) Such experiments, however, were carried out by him.

In a letter dated 14th February, 1919, Dr. Crawford wrote:—

"I got the medium to place her fingers on a photographic plate, and asked the operators to apply the emanation to the plate. Her fingers became icy cold, and she held them on the plate for about a minute. The photographer who developed the plate tells me that there was a distinct appearance on the negative while it was being developed, but that the fixing solution completely took it out. I had also exposed a plate below the medium's chair during the whole séance, and there were similar markings on this, which were also removed by the hypo. It would seem that the emanation only slightly affects the plate."

In another letter dated 21st February, he wrote:—

"Photographic Plate. I explained to the operators that the emanation did not sufficiently affect the plate and asked them to try to increase the intensity of the emanation. They said they would. The medium placed her fingers on the plate for several minutes; until, in fact, she was told to take them off by raps." Result, doubtful; possibly very slight markings.

On the 7th March he wrote: "The operators rested the end of a rod on a photographic plate, which, however, was unaffected. It can now be taken as certain that the photographic effect of the rod ends is practically negligible."

Then Dr. Crawford tried the effect of allowing a rod to touch a photographic plate previously dipped in water, thinking that the water might bring the substance into more intimate contact with the plate.

On the 13th July Dr. Crawford wrote:—

"I am enclosing a print showing the result of the structure resting for thirty seconds or so on a wet photographic plate. You will notice near the top a peculiar shell-like mark as though the structure had first found its bearings there and had afterwards spread itself over the whole plate. The white marks are where the plate has been affected, and the black where it has not been affected. I think I have already written that under certain conditions the end of the psychic structure is covered with a simulacrum of stocking marks due to the fact that the cryptoplasm comes through and then spreads over the stocking. In this print, to a practised eye like mine, the configuration of the stocking marks is plain. You will notice that it is only where actual contact with the substance of the wet plate has occurred that the plate has been affected, and this shows that no radiation has been responsible, but only actual contact of the cryptoplasm with the surface of wet plate. The plate was exposed in absolute darkness, and the medium under test. I am very hopeful about this result; for it seems to me to indicate that the cryptoplasm has a chemical action on the wet plate in that it reduces the silver salts. If this is so it follows that we have found a physical reaction for the cryptoplasm. I am inclined to think, whilst being chary of going too far, that this may turn out the most important thing obtained by now."

Dr. Crawford may not have considered his work on photographic plates sufficiently prolonged to warrant publication in his authoritative book, but the above notes show that he had not overlooked this branch of investigation.

FROM THE LIGHTHOUSE WINDOW.

Dr. Ellis Powell will give an address on "The Descent into Hell," at the meeting of the London Spiritualist Alliance on Thursday, April 28th.

The Rev. G. Vale Owen's services at St. Anne's, Soho, have drawn congregations which filled the large church in every part. His subject was "The Life Beyond the Grave," and the public response showed the widespread interest that exists in the subject as well as in the preacher and his work.

At Sir Arthur Conan Doyle's lectures at Queen's Hall there was a ready demand for *LIGHT*, large numbers of which were sold.

In the last instalment of the "W. T. Stead Messages" in the "Weekly Dispatch," an account is given of how we and things here appear from the Other Side. The communicator says: "Spirits who are manifesting themselves on earth do not see a room and the people in it as you do. The limitation of walls is unknown to them; the furniture, pictures, and nick-nacks appear to them not in material form but in their spiritual aspect. In the room in which you are now writing there are some art productions. They do not bear the aspect of wood, copper, porcelain, bronze, and painted canvas to me; I see in them only the ideas the artists had in producing them. Thus that very charming Chinese plaque is not a piece of porcelain skilfully coloured to me, but a harmonious rhythm. So also is that fine clock."

He continues: "People who are in the room with you I do not see as flesh and bone but as mind and spirit. They are vibrant with magnetic waves, with thoughts, with feelings. To us they are beautiful or ugly, brilliant or dull, or of intermediate degree, according to their state of soul; to some extent also according to their state of health. Round about them are their thought-forms; that is to say, the creations of their intelligence and their love. We see these thought-forms in some cases attract one person to another, in some cases keep them apart."

At a farewell gathering to Sir Arthur Conan Doyle in Melbourne, he said that he would like to visit Australia again, but the world was wide, and it seemed to him that other people were calling him. He had received requests from South Africa, India, the United States of America and countries on the Continent of Europe. He would like Sir Oliver Lodge to come there. (Loud applause.) Sir Oliver was prepared to make sacrifices, and had given up his academic work to study the ether and its relations to other-world conditions. Still, the matter might be put to him in such a way that he might be induced to visit that country.

Recording the passing in West Africa of Mr. Walter Jeune, of Cardiff, at the age of 48, the "Two Worlds" says that, though unknown to the present generation of Spiritualists, he was some twenty-five years ago "one of the most powerful physical mediums we have ever known. We have seen in full light the materialisation of sixteen pairs of hands simultaneously, whilst independent slate writing and apports were not infrequent. Mr. Jeune steadfastly refused to sit in darkness, and most of his phenomena were produced at circles to which the general public were freely admitted, and he never took payment in any form. . . . Many a soul has had reason to be thankful for the evidences once obtained through his wonderful mediumship."

Dr. Ellis Powell contributes to the April number of "Theosophy" an article entitled "The Psychic Explorer in the New Testament." In his opening paragraph he writes: "That Christianity possesses an esoteric basis, is, of course, a truism to every Theosophist. No intelligent student of either Christianity or Theosophy can doubt it for a moment, even if he has never studied the extensive literature which is devoted specially to the subject. The same conviction is now dawning upon the majority of Spiritualists, as their science is lifted year after year to a loftier intellectual plane. And yet perhaps it may be said, with regard both to Theosophy and to Spiritualism, that nothing like a systematic and adequate exploration of the New Testament has yet been made on behalf of either. The absence of endeavour is the more to be regretted because behind the antique and beautiful English of the New Testament, hidden away in the original Greek, lies an inexhaustible reservoir of psychic lore."

In "The Spectator" (April 9th), Lady Glenconner and the Rev. C. Drayton Thomas reply to correspondents who have written regarding Book Tests. The former says: "With reference to a chance allusion chiming with the directions of a given test, if your correspondent is willing to pursue his study of the subject, this is where he will find the vulnerable point. A supposititious book test may catch a single chance allusion; it has never in my experience contrived to meet

and satisfy six points of contact. But an exhaustive study of the subject has been undertaken by one well fitted to the task. I refer your correspondents to the volume on Book Tests, by Mrs. Sidgwick, which is shortly to appear. It will adequately meet the interest that has been justly aroused by this matter."

Mr. Drayton Thomas writes: "Taking forty book tests and endeavouring to match each one in volumes chosen haphazard, I found that chance achieved a total of fourteen hits only, notwithstanding that each test was searched for upon three different pages in order to give wider scope for the operation of coincidence. Few of these hits were strikingly apposite: in quality, even more than in number, the tests as originally verified proved superior to those found by chance. I have received accurate book tests consisting of six items to be found upon related pages, and chance search in twenty books failed to discover any result equalling the original verifications. . . . After closely studying some hundreds of book and newspaper tests, I am logically compelled to the conclusion that in these we have a phenomenon throwing light upon the action of those whose powers are no longer limited by residence in the human body."

Regarding tests from "The Times," Mr. Thomas says: "I have ground for believing that a considerable number are shortly to be laid before the Society for Psychical Research, and that upon examination it will be found that neither coincidence nor collusion can explain their accuracy or the features given as indications of their author's identity."

A correspondent in Nassau, Bahamas, sends us a copy of a local paper containing a long letter from a resident in the island of Exuma, a Mr. Gerald Fitzgerald, describing alarming poltergeist disturbances which had been occurring at his brother's house, and were witnessed by himself as well as all the members of his brother's family. His brother was informed by raps that the disturbing agency was the spirit of a man named Long William, who had been buried near the spot many years before. Beginning with rappings and scratchings, and the flying open of a window, the demonstrations passed on to the violent pelting of the inmates with ears of corn taken from a store kept in one of the rooms. The account is written seriously, but the editor treats the matter as a huge joke, and invites his readers to "read it, enjoy it, and forget it."

The net profits of Sir Arthur Conan Doyle's Australian tour, after deducting the sums taken from him as taxation by the Governments of Australia and New Zealand, and the heavy expenses of the tour, were (says the New Zealand "Message of Life") about £700, of which Sir Arthur gave various amounts for propaganda purposes, and the balance to the Spiritualists of Australia, to use as they wished, though he advised them to make it a lecture fund, and employ it in bringing out well-known speakers.

A strange story of a figure in white overalls seen in the engine room of a steamer at Barry Docks is related by a correspondent in the "Empire News" (Manchester). The steamer Rolperro, which was sunk during the war off the coast of Africa by a German submarine, had been raised and brought to Barry for repairs. The donkeyman, on going below to the engine room, which was in darkness, was surprised to see a light in the boiler room, and a man in white overalls seated before the boilers. It was supposed to be the late second engineer. After a visit to the engine room, one of the seamen said that he saw the man in white overalls going up the ladder, and he followed, but his quarry had vanished when he reached the deck.

Nita O'Sullivan-Beare writes from New York to the "Occult Review" describing how one of her songs, entitled "Love's Fadeless Rose," recently published by Enoch and Sons, came to be written. She says: "Some years ago, while staying in Paris, late in the afternoon I went to the church of 'La Madeleine.' There were only about half a dozen people there, and I knelt down near a working woman, with a basket near her. Suddenly I heard beautiful chanting, voices only, but could not locate where the sound came from. . . . The melody appeared to swell and fill the church, one lovely voice full of tenderness seeming to linger on the last notes, so I asked the woman near me where the music came from. She looked at me in surprise, and said in French, 'Pardon, Madame, what music?' I said to her, 'Now, do you hear it?' But she shook her head, and said, 'No, Madame, I hear nothing.' She went out soon after, and another woman came in and sat down near me, and to her also I asked the same question. She simply said, 'There is no music,' but as I still heard it, I ventured to ask whether perhaps she was a little deaf? At this question she looked rather offended, and said, 'Mais pas du tout, Madame'; and while the melody was still running in my ears, I hastened back to my hotel, and there and then wrote it down."

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 255.)

The Bush case is drawing to a close. Since last week, when we gave a brief summing-up of the evidence and the possible motives that might underlie the actions of Mr. Bush and the Crewe Circle, our readers have been considering their verdict. From every part of the United Kingdom have letters come to us. For the most part they have contained detailed statements of visits paid to Crewe and the results. In every case the evidence is in favour of the honesty and integrity of Mr. Hope and Mrs. Buxton, and the conclusive proof set forth of their gift of mediumship under water-tight test conditions. Up to the time of going to press we have not received a single letter in favour of Mr. Bush's accusation that the Crewe Circle are fraudulent. At the moment he stands alone as the accuser. So large is the correspondence that were *LIGHT* ten times the size we could then only give a portion of the letters we have received. It has been suggested to us that we publish this evidence *in toto* in a brochure, including many of the photographs sent in support of the evidence submitted to us. This suggestion is being considered, and in view of the importance of this case and the widespread interest in the subject of supernormal photography, we may shortly publish such a brochure.

THE VERDICT OF OUR READERS.

As far as space will permit we will now give the text of a few letters selected from the many at our disposal.

FROM MAJOR R. E. E. SPENCER, of Newburn-on-Tyne:—

Having very carefully studied the evidence for both sides of this case, I beg to record my decision.

The Crewe people are innocent of having used fraudulent means in the production of the supernormal results that appear upon Mr. Bush's plates.

REASONS.

1. If Mr. Bush's statements are worthy of credence, he would have taken immediate action to secure the apparatus he indicates at the moment of its use.

2. The entire absence of any evidence on the part of the many skilful observers who have experimented with the Crewe people during years, as to the use of any such apparatus as is described by Mr. Bush.

3. The certain recognition of faces developed upon plates above any suspicion.

4. The fact that many of these faces are those of absolutely private people.

5. The weakness of Mr. Bush's statement as to identity of the face on the plate with the photograph sent by him to Crewe.

(a) The line of the hair is quite different, it is straight and inclined down to the left in the normal photograph. It is curved in the centre upwards and downwards in the plate.

(b) The areas of the two foreheads are quite different.

(c) The mouth in the normal photograph is large, with full lips and rather upturned ends.

That in the face on the plate is small, finely cut, with rather compressed lips.

(d) The nose and nostrils in the normal photograph are heavy, the nostrils not being clearly seen.

The nose and nostrils seen on the plate are very clearly and finely cut. The latter are very pronounced.

6. Suspicion attaches to all Mr. Bush's statements, as it is obvious that he went to Crewe having already decided in his mind as to the methods followed by Hope and Mrs. Buxton.

Further, because at the outset he adopted a line of deceit.

Again, because questions of financial profit arise, as is seen by the advertisements in his pamphlet.

7. Mr. Bush has produced no evidence whatever as to what results can be obtained by his process, for comparative purposes.

8. Mr. Bush has not produced the original negative for comparative purposes.

9. Mr. Bush has not given us the date upon which he received back his son-in-law's photograph from Crewe. This is obviously of considerable importance. Yet other dates and times are given, but this particular one is omitted.

10. I have purposely, when experimenting with Hope, watched with the greatest care for any fraudulent practice. I have never found any, though I have sat with him and Mrs. Buxton many times. At all these sittings I have supplied my own plates, have marked them, and filled the slides and developed and fixed the plates myself.

To my certain knowledge the plates have not been touched by Mr. Hope.

I have obtained recognised faces in two instances, and in two other cases faces that I *think* are those of people I have known.

I have a practical knowledge of photography and microscopy.

FROM MR. F. H. WOOD, Mus.D., A.R.C.M., Blackpool:—

I have read with much amazement and indignation the preposterous charges of the man Bush against the Crewe Circle. Why your journal honours him with publicity is beyond comprehension, and I sympathise deeply with Mrs. Buxton and Mr. Hope in the annoyance to which they have been put. I have on two occasions had sittings with these highly endowed psychics, under test conditions, developing my own plates, with successful results each time. One is a splendid psychic extra, although unknown to me. As a graduate of a British University, I may claim to know what is evidence and what is not evidence, and I say most emphatically that these two people are genuine mediums, whose unselfish work ought to be safeguarded from the attacks of arrogant humbugs, whose methods seem to be characterised by misrepresentation and fraud.

FROM MR. H. KENNETH, Enfield:—

Whether the alleged psychic extra is a fake or not, I know quite certainly it could not have been done from any copy of the actual photograph printed alongside it.

In the latter there is a strong shadow on the left side of the nose (as it faces you), caused by the light on the opposite side of the face. The psychic picture shows no such shadow, but rather the reverse of shadow.

This alone is absolutely conclusive as far as that photograph is concerned.

Why did Mr. Bush press for the reproduction in *LIGHT* of another photograph of the same subject which had never been in Mr. Hope's hands?

FROM MR. S. WHITTAKER, Manchester. (Note: see illustration No. 1):—

I have been very interested in the correspondence in *LIGHT* respecting the Crewe Circle. I went to see Mr. Hope on the same day that Mr. Wood (now Bush) attended, and having to wait some little time, went into the town to get tea. I had met Mr. Bush at Mr. Hope's place and he, being the next in turn to myself, had also to wait. I met him again at the tea room, and we got into conversation, and he asked me if I would communicate to him any result I might obtain from my sitting, and he would do the same. I sent on to him a photo with the extra on, as per enclosed enlargement (the top right hand corner is that of my boy at the age of 12, he passed on in his 16th year), and this photo was taken immediately afterwards. I am satisfied that it is my boy, and my intimate friends to whom I have shown it, are also convinced. I never met Mr. Hope or Mrs. Buxton before, and I would like to say that I found them to be perfectly frank and honest, and fraud was conspicuous by its absence. It gives me pleasure to speak of them as I found them. In my opinion the fraud complained of by Mr. Bush exists in his brain only.

FROM MRS. C. SUTCLIFFE, Slaithwaite. (Note: see illustration No. 2):—

On February 21st I visited the Crewe Circle, taking with me a sealed packet of plates. I was successful in getting an extremely good psychic extra of my husband on my plate. I unsealed them myself, and they were not touched in any way either by Mr. Hope or Mrs. Buxton until after I had developed and recognised the psychic extra. Since receiving the photo from Mr. Hope I have shown it to many people and without one exception, immediately on seeing it, they have declared it to be an excellent likeness of my husband.

I have over 100 signatures of persons of various denominations who have recognised the extra. Previous to his passing into spirit life he promised to show himself at the Crewe Circle when I went. This promise I mentioned to no one, and I am glad he has fulfilled it. I have visited the Crewe Circle several times, and have received other proofs of the genuineness of spirit photography.

I have always found both Mr. Hope and Mrs. Buxton honest and straightforward persons to deal with.

FROM MR. GEORGE E. WRIGHT, M.I.E.E., Guildford, Member of S.P.R. A criticism and a suggestion:—

The importance of this case lies, not so much in itself, as in its implications. It is through the mediumship of the

Crewe Circle that some of the strongest evidence for extra-normal photography has been obtained, chief amongst which is the remarkable "rose" psychograph (vide *LIGHT*, Vol. xl., pp. 346 and 362), where the recorded test conditions appear to have been such as positively to eliminate the possibility of fraud.

Now, however, Mr. Bush brings before us a case by which, if we agree with his conclusions, it is shown that the Crewe Circle did produce what purported to be an "extra" by fraudulent means.

The principle *ab uno disce omnes* is, as we all know, of but limited application in psychic research. Yet it is idle to deny that, if Mr. Bush's conclusions are correct, the integrity of the Crewe Circle stands suspect, and all the evidence obtained through their instrumentality is, thereby, tainted.

As is, unfortunately, common in these cases, the protagonists in the discussion confuse the phenomena and their explanations. It is, therefore, pertinent to point out that Mr. Hope may be the vehicle for perfectly genuine phenomena, although his attribution of these phenomena to the operation of discarnate intelligences may be erroneous.

This does not, however, in any way, impute fraud to Mr. Hope.

The classic case in point is that of 'Helène Smith.' Here the late Professor Flournoy showed in his brilliant analysis, "Des Indes à la Planète Mars," that while, on the one hand, communications of the most remarkable nature had no more remote origin than the subliminal of the sensitive, yet, on the other hand, her *bona-fides* was conclusively established.

Mr. Bush has stated his case at sufficient length in these columns. Mr. Hope has put up a reply (*LIGHT*, Vol. xli., p. 222), which does not add any positive argument to the case, but which, together with Mr. Bush's rejoinder thereto, constitute merely an interchange of asperities, couched in a religious phraseology both inappropriate and offensive.

I think, therefore, that it may serve a useful purpose to endeavour to concentrate discussion on the plain issue—whether the "extra" (*loc. cit.*, pp. 206 and 238) was fraudulently produced.

First, however, I would venture a few words as to the experimental method adopted by Mr. Bush.

It might have been expected that a member of the S.P.R., who set out to make any investigations in psychical phenomena, would have been at pains to acquaint himself with some, at least, of the very considerable records of psychic experimentations contained in the Proceedings of that Society. Had he so done, he could hardly have failed to appreciate the capital importance—in all experiments where a sensitive is employed—of sedulously avoiding any initial suggestions, whether positive or negative.

Mr. Bush, however, does not do this. He vitiates his inquiry at the outset by a *suggestio falsi*, both as to his own name, and as to the photograph which he sent to Crewe. His procedure is as unscientific as that of a man who would attempt to take accurate compass bearings with a large magnet in his pocket.

Even on the full spiritistic hypothesis, the definite false suggestion made in his letter, impinging directly on the supra-liminal of the sensitive, is likely to swamp the more attenuated true extra-terrene impulse acting on the subliminal only, while, on the ideographic hypothesis, it is obvious that the suggestions "Mr. Wood" living had sent a photograph of "John Ackroyd" deceased were bound to produce results congruent with those suggestions.

I feel constrained, therefore, to enter a protest against the adoption by a member of the S.P.R. of methods which are so greatly at variance with the true principles of psychical research.

But the real point at issue is whether the "Extra" (*loc. cit.*, p. 238) is a copy of the photograph reproduced by the side of it.

In the opinion of many there are marked dissimilarities between the two. But a matter of this sort can never be decided by mere opinion. It can, however, be definitely decided by measurement, by the following method:—

Let the "extra" and the photograph of Mr. Vaudreuil be enlarged, on glass, to the largest practicable scale, and let accurate measurements be taken between similar salient points on each enlargement and the ratios compared. For example, measure the distance between the centres of the eyes, and the extremities of the lips, on each enlargement—call these A and B for the "extra" and A1 and B1 for the photograph. Then if A-B equals A1-B1 the "extra" may be assumed to be, as Mr. Bush claims, a photographic copy of the other. If these ratios are not equal this cannot be so. Several different measurements would, of course, be taken, and the ratios worked out.

Since the scale would, at best, be small, very accurate measurement would be required, necessitating the employment of a micrometer measuring machine, accurate to within 1/500 inch. A dividing engine, as used by mathematical instrument makers in the manufacture of accurate scales, would be the best apparatus to employ. Arrangements could, no doubt, be made for the measurements to be carried out on such a machine at one of the London scientific instrument works.

It is but seldom, unfortunately, in psychical research that opportunity offers for the decision of a question not by per-

sonal opinion—always inconclusive—but by measurement. It seems, therefore, to be of first importance that this opportunity should be seized, and the experiment carried out in such a manner, and under such auspices, as shall leave no possible doubt as to the results obtained.

With reference to the suggestion made by Mr. G. E. Wright, we intend to adopt it, and will give our readers the results of the measurements so obtained at the earliest possible moment.

In next week's issue we intend offering a judgment on this case. This judgment will be formed on the verdict of our readers, and in addition we will add our own opinion of Mr. Bush and the photographs he obtained at Crewe, and of Mr. Hope and Mrs. Buxton. H. W. E.

(To be continued.)



Illustration No. I.—A photograph taken by the Crewe Circle on the same day that Mr. Bush paid his visit (see letter from Mr. Whittaker)



Illustration No. II.—(See letter from Mrs. C. Sutcliffe)

DEATH A STEP IN NATURAL
EVOLUTION.

A SYMPOSIUM.

BY STANLEY DE BRATH.

The Hostess, the Archdeacon, the Soldier, the Parson and the Engineer were discussing Dr. Geley's book, "From the Unconscious to the Conscious."

Archdeacon: I agree with the "Athenæum" review: "It contains the completest and most convincing exposition of Vitalism, or the doctrine of an immanent, continually active force, that has yet appeared. M. Geley wages war on the opposing concept of mechanism, the classical concept of biology and psychology, in all its forms." This mechanistic notion of the world is the psychological sanction for conscienceless competition.

A pause. To them enters the Doctor.

Engineer: Good evening, Doctor. Glad to see you again. I thought you had forsaken our meetings.

Doctor: Oh! not at all; but (glancing at the Archdeacon), I suppose we shall not discuss these matters to-night?

A.: Why not? I am a most interested listener. As Mr. Gladstone said: "No subject is more important at the present time," and if this was true in his day it is still more so now.

D.: Why so?

A.: Because it is the popular proof that a life founded in brute competition must be fundamentally wrong.

D. (to the Engineer): I know I have missed several evenings; fact is that you all argue as though I were a materialist.

E.: Well! Are you not?

D.: No; not in the sense you mean. Matter has no real existence; it is a form of energy.

E.: I don't quite understand. All the facts of chemistry and physics remain just where they were before the electron was heard of.

D.: Of course, but chemical matter is no longer an ultimate fact. Atoms are composed of electrons, and these are electrical. Electricity is energy, so matter is a form of energy. You can call the atomic energy "spirit," if you like. I don't; but I am certainly not a materialist.

E.: Well; this is an approach to us, no doubt. Not long since we were told it was an ultimate fact. But I still think your position is materialistic.

D.: Why so, when I tell you that I do not think matter the only real existence?

E.: We won't dispute about names. I will only say that Energy and Spirit are to me by no means equivalent terms. Let us take opinions round. (To the Soldier): What do you consider distinctive of spirit as compared with energy?

S.: Will. Will directs energy. Electrons may make atoms; we must accept that they do—but once the atoms are made they are matter, and are mostly unconvertible by any method known to us: whereas electricity, heat, and other forms of energy are easily convertible. They are distinct categories. Will, on the other hand, directs them both.

Hostess: I should say that the distinction lies in the sense of Beauty.

Parson: And I should say that it is the moral sense—the ability to distinguish Right from Wrong.

A.: And so we come back to Plato, whose "Nous," the inmost principle, or spirit, has the faculties of Beauty, Truth, and Goodness; for, humanly speaking, Will presupposes understanding. (To the Doctor): Do I understand you to say that Energy has these faculties?

D.: Inherently, yes. They are latent in it; as they were unquestionably latent in the nebular fire-mist.

E.: And developed by bio-chemical combinations till they became conscious in mankind?

D.: Just so; and the small percentage of psychic phenomena that are genuine are all due to the subconscious mind, which is obviously of the nature of energy.

E.: Well, doctor, that is why I still consider your position materialistic, whether you refer matter to electrons or to anything else. You say that the sense of Beauty, of Truth, and of Goodness results from a purely mechanical process; and that is "materialistic," however refined you take your primary matter to be. You are still making Will, Beauty, Intelligence and Mind (conscious or subconscious), a material product, even if you identify matter and energy.

A.: Are not you two friends perilously near a mere dispute about words? I suggest "mechanistic" instead of "materialistic." May I read a passage from the review I have already quoted? (Reads)—

"The mechanistic biology regards the universe as a kind of gigantic clock; wind the clock up (and we admit, say the mechanists, that we can't explain how that happened, but no more can anyone else, and whereas we have only one unexplained first cause, the Vitalists require an infinite number of new first causes every second), and the mechanism proceeds to function from the automatic interaction of its parts. One day, perhaps, the clock will

run down; until then we can explain everything that happens, including evolution, without need of any extraneous force, spirit, mind, purpose, or God. As to the evolution of life, given, of course, that initial kick which set things going—and we make much of our frankness in writing this off as our one great mystery—we can, if we follow Lamarck, explain it as just the sum of those developments which, being peculiarly adapted to their environment, were developed because they were so adapted; or, as just those developments which being fortuitously produced without rhyme or reason, happened to be most fitted to survive in the conditions then prevailing, if we follow Darwin. In either event, life is meaningless, a sort of alien passenger through an environment fundamentally hostile and indifferent, and will one day finish its pointless journey with as little noise and significance as it began."

Does that seem to you fair, Doctor?

D.: I don't much like the way in which it is put, but I don't know that it is unfair; and I don't pretend to say what is or is not going to happen on the great scale. What I demur to is the notion that all the millions who have died for ages past have been waiting around till the present time and a few of them have only just been able to get into communication through mediums in a back street.

E.: "Shall any good thing come out of Nazareth?" Eh! As to the novelty I agree with De Morgan that all the phenomena are as old as history. The Roman cult of the Lares and Penates was avowedly ancestor-worship based on spirit-survival; this was really the Roman religion, as it is in China to-day; not to speak of Old Testament mediumship which was reserved to the "schools of the prophets." But it was considered in Europe as a proof of witchcraft or insanity for some centuries, so that it is no wonder that it became rare.

Soldier: The crux is really whether survival is proved. If disembodied personality is proved, we can judge of the ancient phenomena by the modern ones, instead of putting down all the old as mere superstition and using that to decide that the modern must be so, too. And we must adjust our notions of the universe to the fact.

P.: If the Vitalist idea demands "an infinite number of first causes every second," that does not frighten me, for it seems only another way of saying that the First Cause is in continuous operation, or that the motive power of Spirit is necessary to the continuance of the universe.

E.: For me these questions have been solved by Relativity. I need not repeat in detail what has been so often said: Chemical matter, Time and Space are correlatives, and, in the world as we see it, each is unthinkable without the others. They, with Energy, constitute the relativity in which we live, and this relativity limits our whole language and ideas. For the disembodied, whose existence I take to be proved for anyone who really examines the whole evidence, matter (as we know it) is practically non-existent—that is, they are in a different relativity from ours, and hence the extraordinary difficulty in explaining their conditions; while to go a step further and accurately interpret the Divine action in terms of Time and Space is still more impossible.

A.: Except as Love and Righteousness, which are precisely the two faculties of spirit which we can understand because we have a spiritual nature, whether we acknowledge it or not. *Death is our next evolutionary change.* You, doctor, if I am right in thinking that you keep to a mechanistic theory, limit evolution to the material order; but if it should prove to be universal, then we shall not understand its conditions till that change has taken place. The point of the discussion is not whether "spirit" may not work through some hyper-refined sort of "matter," but whether there is in the world a permanently active cause akin to Love and Righteousness; or whether the emotions we call by these names are bio-chemical products due to adaptation and selection. Is not that so?

D.: Yes, that is so, and you will forgive me, Archdeacon, for saying that you are up against the problem of Evil. You have quoted from the "Athenæum" review; I will quote from it, too:—

"Deists are thus led to the conclusion that evolution could not have been directed differently because evil is the condition under which evolution acts, containing in itself the germ of future good. This involves a curious restriction of Divine omnipotence, although by definition it cannot be conditioned by anything."

Archdeacon: That also is a question of relativity. From our relativity, I admit it is final.

GROVEDALE HALL.—On Sunday last, at Grovedale Hall, Holloway, Mr. Leslie Curnow delivered an address on "Stanton Moses and his Script." At the close Mr. E. J. Pulham, president of the North London Society, invited Mr. Horace Leaf and Miss Felicia Scatcherd to speak, and each added some interesting remarks on the subject of the address. Mr. Leaf also gave highly successful clairvoyant delineations. Mr. Pulham referred to the urgent need for larger premises, evidenced by the fact that every Sunday people had to be turned away for lack of sufficient accommodation, and he urged those present to help the Building Fund, which now amounted to about £300.

"FROM INFORMATION RECEIVED."

REMINISCENCES AND REFLECTIONS.

When, as a raw youth, untrained but eager, guided by little but mother-wit, I commenced an inquiry into Spiritualism, I had many curious adventures, and some experiences which might be called misadventures but that, looking back through the vista of years, I see that each yielded some profitable result under the distillation of time.

Life has been compared to many things. Perhaps it is reserved to me to give to it the simile of a great Still. It "extracts out" the spirit of things, and that spirit, like the "spirit" of our physical chemistry, grows finer and richer with age. But that is merely a reflection by the way.

Looking backward, I remember that although I saw many wonders, many things incredible to all my friends as being amongst the impossibles, none of them filled me with either awe or astonishment. They seemed perfectly natural—not commonplace, for they had an immense lure in those days, but nothing supernally wonderful. It was almost as though I were picking up again some subject with which I had previously made acquaintance.

I knew by intuition what things were real and true, what were doubtful or "mixed," and what were simply bogus, and I found my intuitions never failed me, although my intellect, always eager and awake, might lead to wrong conclusions afterwards, to be painfully corrected by later experience.

In those days my relations with intelligent spirit communicators yielded a great fund of information on spirit life and spirit methods. This was mainly the result of continual examination and enquiry. Like the inquisitive child, I was full of questions, and pursued every problem relentlessly to its minutest issues.

To-day I am able to observe with gratification that, so far, all the information I received—I could not then call it *knowledge*—is being checked and confirmed by scientific experiment.

Dr. Crawford, on one of his last visits to me when he was in London, told me that in his experiments with the Goligher Circle he had been told much by the unseen conductors of the circle. Some of it was to him incredible, or at least improbable, but in the end, he said, he had to confess that every statement made to him was exactly true.

It is so with me, so far as I have gone. Every piece of information received from those who showed themselves qualified to speak on the various problems dealt with, has been confirmed. I am thinking especially of *plasma*, its qualities and its connection with psychic manifestations of all kinds.

We called it in those days the *aura*. It is now apparent that the aura is capable of different grades of manifestation, beginning as a fine atmosphere and condensing to forms visible and tangible. The idea is immensely suggestive. Whole philosophies concerning mundane and extra-mundane relationships lie latent in it—there are immense fields for the exploration of future discoverers and historians.

When, in reading the Vale Owen Scripts, I came across some descriptions of experiments with the aura conducted in the more ethereal regions "Beyond the Veil," they fitted in at once with all I had been told and all I had learned concerning the matter. I was able to interpret them at once in the light of old experience. They appeared to some readers incredible and absurd, and I heard them denounced accordingly. It is the usual fate of *unrelated knowledge*. If a man of the sixteenth century came to earth to-day, knowing nothing of the advance of intellect in the intervening period, an account of wireless telegraphy would strike him as equally impossible and absurd. The wisest method would, of course, be to lead him gradually along from the speaking tube to the old telegraphic methods, from those to the later developments, and so on until by consecutive steps he arrived at "wireless."

It is so in this region of psychic science. The new student must be shown *all the steps*. To plunge him at once into accounts of materialisation before he has either witnessed or mastered the rudimentary phenomena is the way *not* to do it.

Many a time and oft have I had to deal with an inquirer who, going for advice to a Spiritualist with more zeal than wisdom, has been left gasping and resentful by receiving hair-raising accounts of materialised spirits who "had walked and talked in this very room." He was often bitter—this inquirer. "Am I expected to believe that?" he would ask. I could only say, "No, not at this stage of your adventurous career. If you had to learn the alphabet I should start you at the letter A. You might succeed by beginning in the middle, of course, but it would be more tedious and confusing."

And I might draw a moral from my own experiences in which I listened to many things that I could only receive as statements to be checked by subsequent experience, and not at all as knowledge—such statements being in the end confirmed up to the hilt. In Dr. Crawford's words: "At the end of my experiments I found by experience that everything I had been told was true."

D. G.

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Mr. Harold Bayley has presented the whole Edition to the "Light" Development Fund, so every copy sold will, in future, help this fund. Post free 6/6.

Office of "Light":

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AUTOMATIC WRITING.

REV. G. VALE OWEN AT ST. PAUL'S, COVENT GARDEN.

St. Paul's, Covent Garden, was crowded at the midday service on Tuesday last, when the Rev. G. Vale Owen delivered a short address on Automatic Writing. Dealing with the objections brought forward regarding messages purporting to come from the spiritual world, the speaker said that each objection made applied with equal cogency to Bible records. As to the objection that nothing useful had come through, there were hundreds of thousands of people who held a contrary view. Touching the detection of crime, that was not the business of angels. Our laws were man-made, and were left for man to administer. There was a great deal in them that met with strong disapproval on the Other Side. He asked his hearers to apply the same criticism to automatic writing as they applied to other phenomena that originated from the Other Side. He referred to the automatic scripts of Stainton Moses (M.A., Oxon.), Mrs. Piper, and John Alayne (through whose hand came the communications in "The Gate of Remembrance"). Mr. Vale Owen refuted the statement made by Mr. Clodd that out of the "enormous mass of communications purporting to come from discarnate spirits, not an ennobling or high-toned message can be extracted; all is nauseating, frivolous, mischievous, spurious drivel." He read many extracts from a work entitled "The Undiscovered Country," containing selections from spirit communications to be found in over twenty different books. This work was compiled by Mr. Harold Bayley. The passages read by Mr. Vale Owen were proof in themselves of the presence in such communications of ennobling sentiments and high principles of conduct. In one or two passages the Vicar referred to were some startling anticipations of recent scientific discoveries. Mr. Vale Owen concluded his deeply instructive address by stating that he did not accept the veracity of the Gospels simply because they were written many years ago, and published in a book, but the truth of them came to him intuitively, and this was the true test, and the only test we should apply to all writings whatever their source.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

In renewing my subscription to LIGHT I take the opportunity of congratulating you not only on maintaining, but on adding, to its excellence in every direction. In these days of commercialised journalism it is at least refreshing to have one journal which on such an important subject has the courage to place before its readers all sides and points of view.—F. W. COOK (Basingstoke).

I think the recent numbers of LIGHT have been magnificent—particularly the Easter one—and so helpful.—THE REV. L. CALWAY.

I find in LIGHT all I need.—A. HAROLD WALTERS.

I am beginning to wonder what life could be without LIGHT!—A. HEATHCOTE.

LIGHT is a great joy and blessing to my husband and myself.—M. BARRETT.

How clear, true and fearless LIGHT is, and what a progressive stage it has reached in its after-the-war period!—VIOLET BURTON.

I am greatly enjoying LIGHT in its improved and enlarged form. You are rendering a great service to Christianity at a most important juncture by making it possible for the Churches to see their duty and their great opportunity.—V. W.

As old readers of LIGHT we are much delighted by its tremendous improvement in size and importance of late.—D. BANNATYNE (Johannesburg).

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged ...	176	9	9
Mrs. Fanny D. Palethorpe ...	5	0	0
Horace Leaf ...	1	0	0
	£182	9	9

JULIA'S LETTERS. A NEW EDITION.—"After Death," being the new and enlarged edition of "Letters from Julia," has just been republished by Stead's Publishing House (5/- net). In an introductory note by Miss Estelle Stead, it is mentioned that she uses the Preface which was written by her father in 1909, and which he did not publish at the time as he hoped to finish a later series of letters before doing so. This later series was never finished, but the fifteen additional letters which were written by Julia are included in the present edition. As Miss Stead remarks, these later letters open up new lines of thought and show how in some matters Julia has changed her views with increased knowledge of the life beyond the Border. The book can be obtained from LIGHT Office, post free 5/6.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

A "DOUBLE PSYCHIC."

A. E. P. (HULL) has been told he is a "double psychic" because his presence at a circle assists the production of phenomena in such a marked degree that many of the manifestations find a centre in him, *e.g.*, materialised forms appear to be drawn towards him. He asks the meaning of the term "double psychic." I know of no technical application of the term, and presume that it means either that he is endowed with a double measure of power favourable to phenomena or that he exhibits mediumship in both its positive and negative aspects.

THE QUESTION OF GUIDES.

I. S. C.—It is not, I think, usual for guides to have several mediums in their charge. Mediumship is a matter of training and development, much of it directed by those on the other side, who, having selected some particular person as their instrument for the conveyance of teaching and evidences, concentrate their attention on their charge so long as he or she remains a willing co-operator in their work. If you read the lives of some of the more famous mediums—notably Mr. J. J. Morse—you will find the subject dealt with very fully.

THE FOURTH DIMENSION.

J. L. S. writes: "Having read your description of the possibility of a fourth dimension, a theory which is not readily realisable by the finite mind of the ordinary man, may I suggest an alternative solution which, if practicable, seems more simple as an alternative solution. We know that certain solid substances are permeable with water. I believe I am correct in stating that in some parts of this country stone houses need to be faced with slate to keep out rain. Solid metals are in many cases easily penetrated by X-rays. It is remarked in recent articles in your paper that matter is a conglomeration of atoms adhering more or less closely to each other, and that the space between is filled with ether. The spirit body, we are told, is composed of the finer ether. Why, then, should not this very etherialised substance penetrate easily and find little or no resistance to its movement in the most solid and materially impenetrable substances?" Why not, indeed? It was only a few days after receiving this letter that I heard a scientific friend expound the same theory as an alternative to the fourth-dimensional one. It is obvious that such explanations can be only provisional, and it seems not impossible that in the end we shall find that the dispute has revolved mainly about terms, the idea in essence being the same.

REVIVAL OF EARTH MEMORIES.

F. W. Cook writes: "Can you suggest a reason why controls, particularly when speaking through a medium for the first time, take on the conditions which were associated with them physically at the time of passing over?" This is a familiar phenomenon—the repetition of earth pains and the throes of transition when a spirit for the first time comes into close touch with earth conditions through a medium. As Mr. Cook well observes, it often provides more evidence of personality than a message. The explanation seems to lie in the idea of suggestion. Contact with earth revives a multitude of old impressions, more especially those last experienced. It is as though the earth life had been picked up again at the precise point where it was left off. That is a matter observed in hypnotism, or with patients who have passed through a term of unconsciousness—the subject, on returning to the normal state, taking up, conscious life at the point where it was interrupted.

INTERRUPTED COMMUNICATIONS.

BAKEWELL writes to me on communications from his departed wife which are continually interfered with by a communicator who sends messages of an objectionable character. This is not an unfamiliar thing, as I know by personal experience, and it serves to illustrate the really human and natural character of spirit intercourse. If the disturber cannot be induced by persuasion to leave, it is usual to break off the experiments. Prayer and appeal to the guides of the sitters generally relieve the situation. Where they fail, it is fair to assume that some wise purpose is being served in permitting the offending influence to continue for a time, for it may well be that the disorderly spirit is gaining some needed lesson, even at the expense of the peace of mind of the circle on this side. Some people, by establishing an understanding with unhappy communicators of this kind, are able to find out what is at the back of the trouble and are able to bring the disturbing spirit to a better state of mind.

DO PHYSICAL INFIRMITIES CONTINUE?

S. J. E.—No, physical disabilities are not perpetuated after death. Being due to malformations or injuries to the physical body, they belong to that body alone. The spirit body is of a higher grade of substance and is without such defects. The evils that persist—at any rate for a time—are of the moral, not the physical, order, and these have to be gradually purged away by disciplinary processes. A spirit, it is true, may show himself to a clairvoyant with some form of physical infirmity—as, for instance, minus a limb, if he had lost it in earth life—but that would be merely for identification.

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"LIGHT" COVER DESIGN COMPETITION.**RESULT OF VOTING AT EXHIBITION.**

During the fortnight that the Cover Designs were on Exhibition keenest interest was displayed by the crowds who daily visited 5, Queen Square, and all without exception recorded their votes.

The counting of those votes showed an overwhelming majority in favour of design No. 113. The subject of this design was that of a figure standing with upraised hands looking towards the light. The voting was equal in the case of designs No. 119 and 108; in consequence the Proprietors of *LIGHT* are allotting a second prize to each of the competitors. Design No. 71 wins the third prize, and it will interest many of our readers to learn that the artist was Mr. Bligh Bond, the author of the now famous book, "The Gate of Remembrance." The subject of this design was a vision of "The Heavenly City" descending on to earth bringing light to the world.

The following are the names of the successful competitors in the voting competition:—

1st PRIZE. DESIGN NO. 113.

Mr. C. Titterton,
95, Hereford Road,
Bayswater, W.2.

2nd PRIZE. DESIGN NO. 108.

Mr. E. Budd,
96, Hampstead Road,
Burlington, Bristol.

DESIGN NO. 119.

Mrs. M. Chapman,
89, Lancaster Gate, W.9.

3rd PRIZE. DESIGN NO. 71.

Mr. F. Bligh Bond,
49, Cathcart Road, S.W.10.

We have notified the above competitors, and it now remains for them to inform the Editor which of the following they desire:—

A Year's Subscription to "*Light*,"

or

A Membership Ticket for 1921 for the London Spiritualist Alliance, Limited,

or

Any Book advertised on the page in "*Light*" entitled "The Books that Will Help You."

All the designs, with the exception of the above, have been returned to competitors post free, and thus closes a most instructive and successful competition. We take this opportunity of again thanking all competitors for the real help they have given us in this important matter.

"CHRISTIANITY AND SPIRITUALISM."

Mr. Albert J. Stuart (of 19, Albert Road, Southport), writes:—

Having been a subscriber to your paper for the past fifteen years, when I first received the truths contained in Spiritualism in 1906, and obtained the consolation and inward happiness that religion has ever given me, I venture to raise my voice in strong protest against such writings as appear to be coming into the columns of your paper. These have of late certainly shown themselves in strange contrast to what used to appear in your weekly journal, and although I know what I now emphasise may not be palatable to some of your readers, I think it time that someone should protest against the views expressed in *LIGHT* for the 9th inst. (headed as above and written by the Rev. Walter Wynn). As you state in your first page that your columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry, I trust that you will be so good as to permit this letter of strong protest to appear, and allow other members to give their views on this all important matter concerning the teachings of Spiritualism.

Mr. Wynn alludes to Spiritualism as being doomed to failure unless its leaders endorse views which it has never held, viz., those of everlasting punishment and vicarious atonement, and goes on to state that unless these are accepted by Spiritualists, they are lost.

It was this very teaching of Spiritualism that taught me to realise the untruth of the immoral and soul-corrupting doctrine of any vicarious atonement for sin, and on the testimony of millions of immortal spirits who so solemnly affirm that every guilty soul must arise and become its own saviour. Spiritualism taught me to realise that it destroyed all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress; it ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all perfect Spirit—all Love, Wisdom and Law.

And yet you allow your paper to publish an article by this gentleman endorsing views which Spurgeon preached when I heard him as a boy, and which would have sent me to an asylum had I believed such statements as were made regarding eternal punishment. I am very sorry to find

such a change of colour now coming into your once valued paper.

Why the churches and chapels are to-day being emptied of their old adherents is a question that is not without some valid reason, and if this sort of teaching is now going to be proclaimed by your paper, Spiritualists, if they are true to themselves, cannot allow the same to go unchallenged. No matter what the churches may desire to do to get people back to their fold, such teachings as now given forth can never be acceptable to any true Spiritualist as they are not the teachings of Spiritualism, but a form of paganism, reiterated as it was thousands of years before Christ.

The Vale Owen Scripts are valuable. I read them long before they were ever published, and find much beauty in them, but no Spiritualist pledges himself to the literal acceptance of any particular script, and automatic writing, by its very nature, allows the importation of the habitual views of the scribe to a greater extent than probably any other form of mediumship.

[This is an ancient quarrel. The Rev. Walter Wynn is an earnest Spiritualist, and so also is Mr. A. J. Stuart. That Mr. Wynn is able to find in Spiritualism support for an apparently narrow theology, just as others can find in it justification for a Universal Religion, is an instructive example of the catholicity of the subject. The moral obviously is that we should concentrate our attention on the essential principles on which we all agree. But this is apparently a counsel of perfection. In the meantime, if Mr. Stuart will have the patience to read Mr. Wynn's article again he will see that it by no means bears out the interpretation he puts upon it. It is far more liberal in its meaning than it might appear on a merely cursory perusal.—Ed.]

ANSWERS TO CORRESPONDENTS.

F. W. C.—Yes, the Vale Owen Scripts you refer to will be published in book-form in continuance of the volumes already issued. It is hoped also to publish the note books of "M.A. (Oxon)" or at any rate a summary of their contents. They are now in course of preparation.

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—*Limes Hall, Limes Grove*.—6.30, Mrs. Checketts.

Croydon.—*Harewood Hall, 96, High-street*.—11, Mr. Percy Scholey; 6.30, Mr. George Morley.

Battersea.—640, *Wandsworth-road, Lavender Hill*.—11.30, circle service; 6.30, Mr. H. N. Caley.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Green; 6.30, Mrs. Crowder.

Sutton.—*Co-operative Hall, Benhill-street*.—6.30, Mrs. Worthington, address.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station)*.—To-day (Saturday), 7.30, social. Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mrs. Alice Jamrach. Wednesday, 8, speaker, Mr. G. T. Brown; clairvoyant, Mrs. E. J. Pulham.

Brighton.—*Athenaeum Hall*.—11.15 and 7, Miss Violet Burton; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

Shepherd's Bush.—73, *Becklow-road*.—11, public circle; 7, Mr. and Mrs. Pullman. Thursday, 8, Mrs. Podmore.

Peckham.—*Lausanne-road*.—7, Mrs. E. Neville. Thursday, 8.15, Mr. and Mrs. Brownjohn.

THE NEW CHURCH AT WEST STANLEY.—The West Stanley Spiritualist Society, which has met for years in the Council School, dedicated its new Church on Sunday afternoon last. It was hoped the president of the National Union would have performed the ceremony, but owing to the labour troubles, this had to be abandoned. In the evening, a beautiful service was conducted by Mr. Antin, of Benwell, who spoke simply and beautifully on the subject of Spiritualism.

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THE SPIRIT BODY DESCRIBED

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SATURDAY, APRIL 30th, 1921

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A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,103.—Vol. XLI. [Registered as]

SATURDAY, APRIL 30, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

—Ecclesiastes xi. 7.

The fortune-teller we have always with us, and cases of prosecution always present a prickly problem owing to their mixed character. Thus the fortune-teller may be a charlatan pure and simple, or a person with a certain modicum of clairvoyance (which may or may not be apparent in the communications made to clients) and not too scrupulous on the point. Or he may be an entirely honest clairvoyant, psychologised by the presence of police spies whose motives and methods are sufficient to destroy all the conditions necessary for accurate "readings." Then comes in the question of "foretelling the future," which is the essence of the offence. As we knew long ago—although the question has now been finally settled by the Divisional Court in the case which occupied so much space in the papers of late—it is no valid defence that the fortune-teller honestly believes in his or her power of prophecy. The law's attitude is that foretelling the future being impossible, any person who professes such a power is a deceiver, whether wittingly or unwittingly. So there it is. A medium (as such) must not predict or profess to predict the future. Of course the future can be foretold, as psychical investigators have proved hundreds of times. But on the whole, we are not disposed to quarrel with the enactment, wrong-headed as it is.

It is Section 4 of the Act 5 Geo. IV., c. 83, which makes an offender of "every person pretending or professing to tell fortunes or using any subtle craft, means or device by palmistry or otherwise to deceive and impose on any of his Majesty's subjects." It was originally directed against gypsies—those "wandering Egyptians"—as the context shows. It is almost an anachronism to-day. But if it were abolished there is reason to fear that the doors might be opened to hordes of charlatans who would prey on the ignorant and foolish in a wholesale fashion. It was for that reason that the efforts of the Spiritualists' National Union were directed rather to obtaining an amendment than

a repeal of the law. Until it can be amended to come into harmony with the present condition of psychical science, it had better stand as it is. "Genuine psychical research," as we gather from reports of the case in the Divisional Court, is not affected by the decision. We did not expect that it would be. The judges of the superior courts may not know much about psychical matters, but they are usually men of high intelligence and breadth of mind—a sharp contrast to the usual run of police-court stipendiary so far as these matters are concerned.

Many books might be filled with accounts of visions of the dying and supernormal happenings at the time of death. We have listened to several such accounts, some of them from persons who had no bias in favour of Spiritualism; who would, in fact, have been shocked by having their experiences recounted under such a head! But we have found especial interest in cases of music heard at the bedside of dying persons. Amongst classical examples might be cited that of the little captive Louis XVII., who died in the Temple after the execution of his father, Louis XVI., in the French Revolution. Beauchesne tells how the child, shortly before his death, when asked whether he was in pain, replied, "Oh yes, but not so much. The music is so beautiful!" Several questions were asked about the music, but the child persisted that he could hear it. It came "from above," and he was astonished that no one else heard it. Then there is the well-known instance of Jacob Böhme and the sweet music which accompanied his departure from earth. In this instance also no one but he could hear it. It was different in the case of Goethe's death when the music was heard by others who were at the bedside of the dying poet. It would be interesting to gather a few more recent instances. Perhaps readers of LIGHT could supply a few.

TOWARDS THE HILLS.

A little rest in silence and content,
And dreamless as the slumber of the sea,
Would stay my soul ere the light be spent
And time grows dark for me.

The broken dreams of men are all around
Scattered like roses in a rain of fire,
Shards of their hopes encumber all the ground
Whose hands have dropt the lyre.

Darkness above me in the clouded arch,
And here a cold and cheerless prospect chills,
Yet after rest let me not cease to march
Towards the purple hills.

—HERBERT PRICE (South Africa.)

It cannot be too clearly understood that just as the Christian Churches in modern times have erred and suffered loss by ignoring the external and objective evidences of the spirit world in our own times, so it is possible to fall into the opposite error of dwelling too exclusively on the objective, the evidential, and the phenomenal, to the detriment of the internal and the emotional, the religious and ethical side.—"Man's Survival after Death," REV. CHARLES L. TWEEDALE Vicar of Weston.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
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THE MESSAGES OF CLAUDE-TRUTH.

(COMMUNICATED BY MRS. KELWAY BAKER.)

If you want to become truly spiritual, if you want to be strong, if you want to have the support of the knowledge of the Divine Presence, if you want to walk along the path that leads to peace—to a peace so perfect that no care nor trouble can ruffle or disturb you again—learn ever to search for Truth. Acknowledge it always when you see it—even if you do not act upon it at first. Your spirit is your teacher: you can have none better. This exercise will link you up with your spirit which is the intermediary between your mind and God. Because it is of God—only through it can knowledge of spiritual things enter your normal consciousness and eventually transform it. Don't be content with shams and pretences—these are cheap and paltry—don't pretend to see people and things as they are not because it is easier, and pleasanter, and much less trouble. Nothing artificial can be endured by the spirit, so accustom yourself to bear the light of truth and learn to face

subtle and difficult things which are beyond your ordinary comprehension at present. Only this way is it possible to get at the root of evil, to remedy the causes rather than treat the effects, which is merely a temporary expedient. Practise getting your sense of the spiritual by trying to see the Divine purpose in life. Take any private matter or any question of the day about which you are doubtful and say, not "What will it pay me best to do?" but "What would God wish me to do about it?" To answer this truly you have to reach up to your higher self, and you are thus drawing the power of your spirit (ever linked to the Divine) through to your body. Incidentally, if you do this habitually, you will gain more abundant, vivid, splendid life. Indeed, you will learn truly to live, not merely to exist, as so many people do, because, as I have explained before, Spirit is the source of life; you are therefore drawing a greater supply of it into yourself. In as far as truth

A Great Revealing.

"There is nothing covered that shall not be revealed; and hid, that shall not be known."—Matt. x. 26.

WHILE we waited in expectation of what we were to see, a soft strain of music floated towards us as though borne upon some passing breeze. This grew stronger, fuller, more distinct, till a solemn majestic measure like the march of an army fell upon our ears.

Then the curtains glided apart and showed us a huge mirror of black polished marble. And then the music changed to another measure, still solemn, still grand, but with somewhat of discordance in its tones. It wavered, too, and became uneven in the measure of its time, as though halting with uncertain step, stumbling and hesitating.

Then the air around us darkened till we could scarce see each other's faces; slowly the light faded, and at last all we could see was the black polished surface of the gigantic mirror, and in it I saw reflected the figures of two of the members of our expedition. They moved and spoke and the scenery around them grew distinct and such as I had seen in the Inferno we had left. The weird music stirred my soul to its inmost core, and looking upon the drama being enacted before my eyes I forgot where I was—I forgot everything—and seemed to be wandering

once more in the dark depths of Hell.

Picture melted into picture, till we had been shown the varied experiences of each of our band, from the lowest member to our leader himself—the last scene showing the whole company assembled upon the hill listening to the farewell discourse of our commander. And like the chorus in a Greek Tragedy, the wild music seemed to accompany and explain it all, varying with every variation in the dramas, now sad and sorrowful, now full of repose or triumph.

At last as the final scene was enacted it sank into a soft plaintive air of most exquisite sweetness, and died away note by note. As it ceased, the darkness vanished, the curtains glided over the black mirror and we all turned with a sigh of relief and thankfulness to congratulate each other that our wanderings in that dark land were past.

I asked my father how this effect had been produced, was it an illusion or what?

"My son," he answered, "what you have seen is an application of scientific knowledge, nothing more. This mirror has been so prepared that it receives and reflects the images thrown upon it from a series of sheets of thin metal, or rather what is the spiritual counterpart of earthly metal. These sheets

of metal have been so highly sensitised that they are able to receive and retain these pictures somewhat in the fashion a phonograph (such as you saw in earth life) receives and retains the sound waves.

"When you were wandering in those dark spheres, you were put in magnetic communication with this instrument and the adventures of each were transferred to one of these sensitive sheets, while the emotions of every one of you caused the sound waves in the spheres of music and literature to vibrate in corresponding tones of sympathy.

"You belong to the spheres of Art, Music and Literature, and therefore you are able to see and feel and understand the vibrations of those spheres. In the spirit world all emotions, speeches, or events reproduce themselves in objective forms and become for those in harmony with them either pictures, melodies, or spoken narratives. The spirit world is created by the thoughts and actions of the soul, and therefore every act or thought forms its spiritually material counterpart. In this sphere you will find many things not yet known to men on earth, many curious inventions which will in time be transmitted to earth and clothed there in material form."

An extract from "A Wanderer in Spirit Lands," published in the "Enlightenment Country." By Herold Bayley.

* This anticipation of an up-to-date Cinema theatre was published in 1896, but, according to the transcriber's preface, the narrative was written "more than a year ago," i.e., in 1895 or earlier. The first public display of moving pictures was made on March 9th, 1896, at the Empire Theatre, London. Previously, in May, 1895, a private exhibition of a film in working was given in Haddon Garden, London. The present well-earned popularity of the

"Pictures" is beyond all peradventure. In England alone 1,666,000,000 separate attendances have been recorded in one year, and the Commission appointed to inquire into the Cinema's influence has reported overwhelmingly in its favour. If parents were to inculcate the idea that every man is momentarily making a film in which he himself will be "featured" as the hero, the already prodigious power of the "Pictures" as a wholesome influence would be increased beyond computation.—H. B.

Facts however unpleasant. Build your house of character of stone on a solid stone foundation. It is hard work and slow and not beautiful at first, but it is lasting. It is easy enough to make a Gingerbread Castle, all show and glitter, and penny flags, but in soon becomes shapeless and useless and battered when the storms of life beat upon it. There are many like this lining the world's highway. Apply this rule of searching for Truth to everything. By so doing you will develop intuition, which is a soul sense. You will also become aware of the nearness of your own spirit through which you will learn to understand all the more

is the greatest all-enduring attribute of God in nature everything you need ever know, for in searching for the you find all else. Truth is your link with the Divine. Your understanding of it is the measure of your Spirit's growth.

Waves in the hurry of your life you feel things do not come quickly enough, realize that you have before you all eternity, and that the greater blessings and joys are not given on your world, but reserved, being more fitted for higher planes.—THEOCLAS LUTHERUS.

TIME IN ITS RELATION TO SPACE DIMENSION.

By LIEUTENANT COLONEL.

The existence of a fourth dimension, or possible movement in a fourth direction, has for a long time been assumed by scientists: partly by deduction from the existence of lower dimensional space, and the relation of such lower dimensional space to the known three dimensional space in which all evident material exists, coupled with the improbability that three-dimensional space can be finality; partly from the apparent existence of phenomena which do not seem to permit of explanation by the laws of three-dimensional space, or that of less dimensions.

Three-dimensional space may be simply described as that contained by, and containing, the three measures of length, breadth, and height; or mathematically expressed, in the order of the dimensions, as one-dimensional space—the line: two-dimensional space—the plane: and three-dimensional space—the solid: the latter being the space conditions in which all things, which are evident to the senses, exist.

Although existence in one, or two, dimensional space is theoretically possible, such existence would be beyond, or below, the evidence of the senses, for the senses are themselves in, and of, three-dimensional space.

But four-dimensional space cannot be visualised sensibly or mathematically, owing to our entire inclusion in three-dimensional space, and this is in no way unreasonable, for an intelligence, if such there be, in a lower dimensional space, would have equal difficulty in conceiving the idea of three-dimensional space.

A four-dimensional space can, therefore,

ONLY BE CONCEIVED BY ANALOGY,

and by consideration of any influence which does not appear to be included in, and a necessary adjunct of, three-dimensional space.

Such an influence is the concept of time. Duration is an adjunct of any dimensional space, for actuality implies existence, and existence implies duration. But duration does not, of necessity, imply progression, it would be equally possible with passivity.

Time has, therefore, been assumed to be an indication of, if not in actuality, the fourth dimension, the necessary component to complete four-dimensional space.

The difficulty has been in correlating time and space, as the two appear to be concepts of a different nature. Space appears stationary, and time progressive; space is satisfied with position, while time implies movement, if only in duration.

That this diversity of nature is only apparent may be realised if the probability of the following correlation between them is considered.

"Dimension and time are interchangeable, in that time is the evidence of a further dimension, but is not recognised as such until freedom of movement in that dimension ensures recognition of its dimensional quality."

Or stated as an axiom:—

"A higher dimension assumes the condition of time to in order of intelligence which is in, and confined to, the next lower dimensional space."

Time is the concept of orderly consecutive duration, and as such is conceivable only by an intellectual intelligence: a lower intelligence can recognise duration only by an indeterminate memory, and by indeterminate periods resulting from sense effects.

Personality may be of unchanged duration, and consequently permanent, but the material evidence of personality is subject to the change of time.

The material evidence of personality is an event existing in the present instant. Immediately the instant has passed, the event has ceased to exist in that instant, although it has existed in that instant; and is now existing in an immediately adjacent instant; and similarly continues to exist in further adjacent instants, which are all in the same line or direction of progression, such line or direction not being one of the recognised dimensions in the dimensional space in which the event is existing.

The dimension of breadth is a necessity to the one-dimensional space, although this space occupies but one position in the dimension: for otherwise the space would have no extension, and therefore no duration. Similarly the dimension of height is a necessity to a two-dimensional space; and time to a three-dimensional space. But in each case the necessary dimension is in a direction external to the space, and can only be exercised as consecutive progress in duration, without freedom of movement in that duration.

Hence it is evident that

ALL DIMENSIONAL SPACES ARE INTERDEPENDENT,

and one cannot exist independently of the others.

It is also evident that they exist in a progressive series, the higher dimensional space providing greater freedom of existence, in all cases, than the next lower dimensional space.

It should be recognised that although this progress of events in any dimensional space tends in the direction of a new dimension, the event always remains in the same dimension

space, and never obtains freedom of movement in the higher dimensional space which would be formed by the addition of this new dimension.

All material is atomic, in a state of vibration, and, therefore, actual movement or progress is by a series of impulses, thus implying a definite space distance, however small, between the resultant positions from each impulse.

Time is not material or atomic, and, therefore, progress in time is of a gliding nature, without impulses but continuous. Consequently any number of adjacent positions in a time dimension would occupy no definite space distance, or definite space dimension.

Thus no two-dimensional spaces, in the material order, can exist adjacent to each other without becoming three-dimensional space: but two-dimensional space can make progress in a time dimension, always tending to, but never attaining, three-dimensional space, unless the entire time progress is evident at the same instant, thus constituting another dimension.

Thus to an intelligence existing in a point of no dimensions, one-dimensional space (a line) would constitute a changing duration of an event existing in that point, but this progress in duration would ever tend to, but never actually assume, the higher dimension (the line).

Similarly, an event existing in space of one-dimension has freedom within its own dimensional space only, but by change in duration ever tends to, but never actually assumes, two-dimensional space conditions, except so far as its own dimensional space occupies a position in the next higher dimensional space.

The same conditions can be traced between space of two dimensions and that of three dimensions, and between space of three dimensions and that of four dimensions.

Beyond this it is impossible to go, for a still higher dimensional space is utterly beyond conception, but by analogy the conditions should still apply.

The truth of this assumption is evident if it is considered that if an event did not change its position in duration, it would be without change, permanent, and progress of any kind would be impossible; but as four-dimensional space is beyond definite mental conception, owing to our physical inclusion in three-dimensional space, the fourth dimension assumes the idea of what is expressed as time, or change in a dimension of duration, in which freedom of movement is impossible to us.

The same argument holds good for lower dimensional space.

It is evident that progress of an event in a time dimension must be progress in a direction which is entirely different to any of the other dimensions which constitutes that space; i.e., the time dimension cannot assume an inclined direction to any of the other dimensions, as that would imply a different degree of relativity to each, or a different degree of permanency, as can be shown diagrammatically, an obvious impossibility.

Therefore, the time dimension must be a dimension at right angles to all other dimensions in that space, a conclusion which has already been reached by scientists.

THE PSYCHOLOGICAL AGENT.

The psychical mind inclines to deary the use of mathematics in psychical matters. The reason of this is not far to seek, for mathematics has been debased by a materialist label, without justification, for pure mathematics is super-physical; it can be mentally visualised, but not realised in the physical plane. By no means the least of the sciences, it must of necessity be an attribute of any higher intelligence, and, as such, extended to a greater degree than is possible in physical existence.

The above paragraph by way of apology. If the assumption be accepted that time, or progress in duration, is in all cases the extra dimension in the next higher dimensional space, it will be found to give an explanation of many so-called occult happenings, which have appeared to be contrary to the laws of three-dimensional space, and which seemed to postulate a break in the continuity of such laws, or confinement of their action to that degree of space only.

This explanation of a relative time dimension makes possible a conception of Prescience, for while an intelligence is confined to perception in a space of certain dimensions, it is impossible for it to perceive anything outside those dimensions, and only to progress with the event; but an intelligence existing in the next higher condition of space could have perceptant of the progress of the event, both before and after its immediate happening in the lower dimensional space: for the latter, with all its included events, is but a section of the former, which includes both the section and its time-progression of events, the latter having become but another dimension in the higher space-conditions, or another freedom of movement in another and new direction.

Thus an intelligence existing in two-dimensional space would observe any event in three-dimensional space as a series of consecutive events, whether subject to alteration or not, making a uniform progress in time dimension. This intelligence could influence and modify the event within its own dimensional space, with effect on the succeeding progress of the event, but not on its past.

But to an intelligence existing in the higher dimensional space, not only the agent, but its progress, would be visible.

including the effect of any modification of the progress by the intelligence in the lower space conditions.

In other words, the higher intelligence, i.e., that existing in the higher dimensional space, would have prescience of the progress of the event, without having influenced the nature of that progress.

This does not imply that the higher intelligence would have the power to observe *all* progress in a time dimension in lower space conditions, for such an attribute would approach omniscience: the range of vision would be limited in the same manner as vision is limited along any dimension in three-dimensional space. The point of view may be altered at will, but if analogy holds good, and there appears to be no reason why it should not, proximity is necessary for clear vision, but it gives a more limited range of vision.

It is a remarkable fact that in all "communications," if we are to accept these as emanating from intelligences in a different, and higher, plane of existence, there is a tendency to refer to time on that plane as different from time in this existence, that is to say, in three-dimensional space conditions, and it is stated to be impossible to explain it in terms which an intelligence not conversant with the higher conditions would understand.

The concept that we express by the word *time* is distinctly different from the concept of height, and yet height has a duration value in respect to two-dimensional space, but beyond conception of any intelligence in that space: similarly the duration value of four-dimensional space would be a value entirely beyond our conception, for such value would not only be beyond words, but beyond any idea that would or could have arisen as a result of existence in our lower dimensional space.

"Apports" and other occult occurrences of that nature are no longer impossible to understand, for given freedom of movement in a time dimension, the article has only to be removed to another period in time progression, when access was ordinarily possible, and restored to normal conditions to resume visibility. This would dispose of the improbable assumption of penetrability of matter.

This method of explanation may arouse objection as discounting the pseudo-miraculous, but why presume the latter, so dear to a certain mentality, while there is any possibility of a scientific explanation?

Another statement which is often made in "communications" is that time conditions no longer apply when the personality is free from the material element. Inexorable progress in duration results in the deterioration of the faculties—we get old: but when this freedom in a time-dimension is attained, the personality reverts to a condition of perfect manhood.

This would appear both reasonable and just, for with freedom of movement in a time dimension each personality would desire to return to the period when the faculties were best developed, making only temporary excursions into other periods, if necessary; while the justice of such power of choice will appear, if it is considered that many persons close their earth life in a deficient or deranged condition of mentality, and unless a miracle is assumed at this period, the next stage of existence would be continued under a handicap, irremediable, and possibly entirely undeserved.

In explanation of materialisations, it is evident that visibility can only be attained in any dimensional space by the personality stabilising itself to the progress in duration of that dimensional space, and assuming the substance subject to the laws of that dimensional space. Thus a fourth-dimensional intelligence must confine its freedom in the time dimension to an orthodox three-dimensional rate of progress before it would be possible to assume three-dimensional visibility: then, given the opportunity of obtaining a loan of substance subject to the laws of this space, and assistance in controlling the substance, the realisation of visibility and tangibility no longer appears miraculous, though possibly this confinement of freedom is abnormal, and entails an effort, which would appear to explain the transitory nature of materialisation, and the period necessary to obtain the materialisation.

This would also explain the statement that transition from sphere to sphere, or space condition to space condition, is not instantaneous, but a matter of duration, or as we express it under our space conditions, of time. Each lower condition has to be assumed in turn, and existence in that condition stabilised, so to speak, before the next transition is undertaken. Progress in an "upward" direction could only be attained when the personality is attuned to the new durational dimension, and though rapid or slow, according to the capacity of the personality, it cannot be immediate. It should be recognised that in any higher space conditions than our own, we are no longer dealing with time, but with some higher valuation, which, however, implies the idea of duration in its own space conditions.

Assuming survival as proved, it is evident that the material part of the personality must remain in three-dimensional space, it has no access to the time dimension other than the immediate instant in which it exists, the past instant has ceased to be, and the future is non-existent: but that part of the entity which survives, and which is, or contains, the intellect, has not been irrevocably confined to the instant, the past has continued to influence, for retro-spection was possible, while the future, if only to a slight degree, was open to inference by deduction and intuition.

To this part of the entity the freedom of a fourth dimension would be a matter of greater degree only, combined with entire freedom from the confinement of three dimensions, when separated from the three-dimensional part of the entity.

This freedom in the new dimension would be gradually obtained by experience and assistance from other beings. The child born into this world, exists in, practically, a two-dimensional condition, for with the exception of a few intuitive faculties, its sensations are superficial only, distance, movement, and touch having no meaning beyond their surface effect. Freedom in the three-dimensional world has to be acquired by experience and assistance.

Even from the more "material" point of view of matter and substance this postulated series of space dimensions appears probable, for matter, as realised, is but the substance of three-dimensional space, and as such, subject to the laws of that space, and that space only.

It is impossible to conceive the nature of substance in other space conditions, for the laws of these are unknown, but as ether is accepted as the ultimate of matter, an ultimate which does not appear to conform to the laws of three-dimensional space, it is possible that it is a denizen of four-dimensional space, and the "material" link between the two spaces. It is conceivable that each space-condition has its "ether," its ultimate of substance, in each case a connecting link with a higher space condition.

* * Sir Oliver Lodge, to whom we have shown the above article, writes:—

It expresses clearly and intelligibly some of what is generally accepted by mathematicians about dimensions, and it applies the ideas to the elucidation of psychic happenings in an ingenious manner.

The hypothetical explanation of prescience and of the so-called passage of matter through matter has been given before, but the limitation of our "freedom of movement" in a fourth dimension, and the essentially temporary character of old age, are ideas which, though already held vaguely by many, are here expressed with some novelty and freshness of exposition.

PSYCHIC RESEARCH AND THE BIBLE.

ADDRESS BY THE REV. G. VALE OWEN.

The third and last of his three discourses on "The Life Beyond the Grave" was delivered by the Rev. G. Vale Owen at St. Anne's, Soho, on Wednesday, April 20th. Long before the doors of the church were opened a large number of people were waiting for admittance, and before the service started at eight o'clock the big church was crowded in every part with a congregation that probably numbered nearly a thousand people.

Prefacing his remarks with the observation that on the last occasion he had tried to show how psychic science had as much application to our earth life as to the spirit life beyond, Mr. Vale Owen said that he wished that night to speak on the relation of the Bible to psychic research. He wished to point out how psychic research might be applied to the interpretation of certain facts in the Bible. He did not ask his hearers to accept all that he said as true, but he did ask them to believe that he believed it to be true. Above all, he wished them to think out this aspect of the subject for themselves. It might at first come somewhat as a shock because it so revolutionised their opinions, but on further reflection they would perhaps come to the conclusion that the phenomena that appeared to some of them to be new were very well known in ancient times, for they were emphasized in the Bible, where they were stated precisely. He dealt with the life of Elijah, tracing a number of events which could be illuminatingly interpreted by psychic facts known to us to-day, showing how points in the narrative, otherwise obscure, were satisfactorily cleared up.

On the subject of prayer, he asked them if they had ever wondered how prayers entered into the spirit world. It could not be as sound, because sound was composed of vibrations set up in the material atmosphere of earth. But psychic science had shown that there were more powerful and more subtle vibrations produced from the will acting on the mind, and these mental vibrations, entering into the more sublimated atmospheric environment of the spiritual realms, became both visible and tangible. Thus they found (Rev. viii., 3) that the angel with the censer of gold dealt with the prayers of the saints in exactly the same way that he dealt with the incense. As he cast the incense upon the altar, so he cast the prayers of the saints. Our prayers were not worthy of presentation to the Father until they had been purified. Prayers, as offered by us in all their crudeness, if answered literally, would wreck the world. So he asked them, whenever they looked on an altar in a church, to remember that there was another altar elsewhere.

In the current issue of "Pearson's Weekly" is a popular article by the Editor of *LIGHT* dealing with poltergeist manifestations, and the significance of hauntings.

THE RELATION OF SPIRITUALISM TO CHRISTIANITY.

ADDRESS BY THE REV. F. FIELDING-OULD, M.A.

On Thursday, the 21st inst., the Rev. F. Fielding-Ould delivered an address under the above title to the members of the London Spiritualist Alliance, at 6, Queen Square.

The Chairman, Mr. H. W. ENGHOLM, in introducing the speaker, expressed his pleasure at seeing so large an attendance. It was not always that a serious subject attracted so many, and the subject announced for that evening related to one of the most serious and important aspects of the great matter of which they were all seeking to gain a fuller knowledge—survival and the after life. Everybody who became interested in Spiritualism and psychical research found that they touched some of the fundamental things of human existence, and one aspect could not be avoided, viz., the religious. Some students of Spiritualism found that it threw a tremendous light on the New Testament; others discovered that it abolished the New Testament altogether! With regard to his hearers, he felt that they would all be in accordance with one idea—and that was that, whatever Spiritualism meant to them concerning the proof of a future existence, it was going to make the creed they held a greater and more important factor in their daily life; if it did not do that it was of no use. In combining Spiritualism with one's religion they would find it would either strengthen it or weaken it. There was no alternative.

Mr. FIELDING-OULD commenced his address by a reference to the Roman Jews who came to St. Paul saying, "We desire to hear of thee what thou thinkest: for as concerning this sect it is known to us that everywhere it is spoken against." If Judaism was so slow to recognise the beauty of Christianity, we need not, he thought, be surprised if the welcome given by the Church to Spiritualism was, to say the least of it, not over cordial. Few were able at once to make that mental re-adjustment which was necessary in attaining the new point of view, and the first impulse of indignant repudiation would for long close the sympathetic and enquiring ear.

The Church as a whole was extremely doubtful and suspicious with regard to Spiritualism. But if a man believed a thing was true, and for the benefit of mankind, and yet feared to make it known, he denied Christ; indeed, one of the reputed sayings of the Master was: "Man shall give an account of every good word which he does not speak." What should we say of a doctor who, discovering the remedy of some foul disease, for some selfish motive should hide it from the public knowledge? None would wish to sit in the gloom hereafter, seeing around him the wan faces of hopeless souls who cried to him, "You might have helped us, for you knew the truth!"

Referring to the fact that some Spiritualists do not accept the Church's teaching on the subject of the unique divinity of Jesus Christ, Mr. Fielding-Ould said:—

It had been hoped that Churchmen would accept the beautiful and helpful teaching of the Higher Spiritualism on less vital matters, and condescending to learn a little from so kindly a teacher, might go forward on their flower-strewn way with brighter hope and a more intelligent faith. But if Spiritualists as a body attempt to blow up the very foundations of Christianity, there will remain a shell hole which shall keep them apart to the end of time.

To call Spiritualism a science is to degrade it, to look upon it as a self-contained and sufficient religion is to over-exalt it, it is the prophet's ass, revile and beat it as he may, who, in some things, sees more clearly than he does—and if any are found to resent the parallel, I would but remind them that the Bible story makes plain enough who was really the ass.

THE CHURCHMAN'S ATTITUDE.

The Churchman is apt to say, "What can you do for me, and what have you to offer better than that I already possess. I have a firm belief in the communion of saints, and my own sufficient eschatology and doctrine of the last things. Your Spiritualism is no new cult, but has come down the centuries, scarred and branded by every former generation. I am too busy and not sufficiently interested to read your books, and I should consider it impious to attend a séance."

Well, there you are, what can you do with that? If he will not learn or enquire, if he declines to look in the direction in which you point, there is only one thing to be done—you must live a better life than he does, you must be more spiritual, gentle and unselfish, then he will begin to wonder,

or his children will, as to what is the cause of your joy and the source of your undoubted inspiration.

There is consolation in the history of the Quakers, at one time imprisoned, flogged and fined, to-day they are universally respected and admired, for whoever heard anyone speak aught but good of that holy people?

There are still a few people who believe that at death the soul is kept inactive and unconscious in some hidden shrine until the silver trumpets sound the end of time, when it will re-animate the old material body. There are still some who imagine that the righteous at death enter the immediate presence of the Supreme, and conceive of a great throne in circles of light with a God in human form sitting upon it. But the far more sublime and beautiful doctrine of the higher spirits who communicate with us is being unconsciously learned by humanity. Even those clergymen who would indignantly repudiate the idea that they were "Spiritualists," are feeling the influence and absorbing what is in the air. I think you will find them teaching a much more cautious eschatology to-day than they did, and hearing the singing of some of the old hymns with knitted brows. A revolution is silently taking place, and one of these days the world will recognise whence these good things come. Posterity will honour the pioneers of our time, but their real glory, and the only one they will value will be that Christ has used them to help a multitude of souls.

REVELATION UNCEASING AND PROGRESSIVE.

The man who holds the same opinions at fifty which he professed at twenty is an unteachable and obstinate fool. Revelation is unceasing and progressive, and though progress is not uniform, but advances in waves and tides, so that a generation may fall behind the one preceding it, yet in the long run there is a more complete unveiling of Truth, and in my opinion, the people of to-day have made an immensely important and rapid step forward.

One reason why the Church offends and repels the plain man is that she too often blindly accepts traditions without examining them in the light of reason and advancing thought. What I take to be an excellent example was offered in a Scarborough church the other day, when, because they had no hats, but only ribbons in their hair, some children bridesmaids were kept in the porch during the solemnization of a wedding.

I have no doubt St. Paul was one of the greatest men who ever existed, but still he lived some two thousand years ago, and much has changed since then. It may have scandalised him to see the extravagant and elaborate Corinthian coifs uncovered in the church, and led him to prescribe a modest veil "because of the angels" who were looking on; but at the present day I fancy his attention would rather have been arrested by the short skirts and high-heeled shoes. A woman is not to pray, he says, with the head uncovered, and a man praying must not wear a hat. Well, as the working-man said: "That's where me and Paul differs." There are men, thank God, who might just as well leave their hats at home if they must not pray covered, and who ever heard of a woman putting on her hat when she kneels beside her bed?

But if it is only a "counsel of perfection," and better for a man to doff his hat, how does the Church justify the mitre and biretta so often seen to-day?

Should we not cultivate some greatness of soul and breadth of view, instead of being slaves of childish scruples? Should we not try and gain some conception of the greatness of God instead of belittling Him with such silliness?

THE REAL ENEMY OF SPIRITUALISM.

I have no doubt Spiritualism does some people harm. They do not need it, and it does not agree with them. If you dose a whole community with one medicine, though it will benefit many, it may be poison to one or two. Spiritualistic teaching shakes the whole spiritual system of some good people, and just confuses and bewilders them. But it is doing a quite incalculable good to multitudes of others. The real enemy of Spiritualism is materialism, that philosophy of life that looks upon death as the end of everything and thinks of all things beyond it as unpractical, fantastic and visionary. They are keenly alive to the things of this life in its physical and intellectual aspects, but the things of the spirit, whether here or hereafter, have no place in their narrow consciousness. They simply do not

exist to them. Spiritualism, as Conan Doyle says, is a new revelation to such people, it brings them conviction, and opens out to them a new and unexplored realm of unsuspected beauty.

It is a great pity that the Church does not recognise this; you may approach to do a good work in the name of God and every foolish dog rushes out to the limit of his chain and barks and snarls at you. It requires some self-control and courage to go calmly on, and you will be but human if you look about for a stone to throw at the noisy and ignorant beasts.

The Church's work in building up the souls of her children, in nursing and caring for the feeble, and leading on the strong to higher levels of perfection is beyond all question and beyond all praise. But I think she breaks little new ground, and is extraordinarily helpless in the face of cold indifference. Come to her services, and she will bring her sweet influence to bear upon you, but stay contemptuously away and she will, as a rule, let you go your own way.

How many such neglectful people have been startled into attention by some whisper of Spiritualistic teaching? We all know some, and I have no doubt there are very many thousands who, in the joy of awakening faith and hope, regard Spiritualism with unmeasured gratitude.

There are some things which lay latent and hidden in Christianity which it has been left to Spiritualism to re-discover and develop. For instance, the far-reaching and surprising power and significance of thought. Jesus knew it, and warned us that we might commit murder or adultery with a thought, but most Christians have certainly imagined that "thoughts are free," and that provided they never found concrete expression in action all was well.

Communicating spirits have laboured much to disabuse us of this erroneous idea. Every thought, they say, has a potent influence in many directions. "Your thoughts are more powerful in the spirit world than your physical acts in yours," says one. "If people only knew the true value of thought they would be amazed to find that every thought is as powerful as a deed, and in many cases far more effective than any word or weapon," says another. And again, "Thought has much greater reality than you imagine. The day-dreamer is not so idle as you think. The sins of impulse, the crimes perpetrated in a gust of passion—these harm the soul less and do less harm than long-indulged thoughts of evil which come at last to poison the whole soul." Many such quotations might be cited to the same effect.

THE ADVANCE OF THE CHURCH.

The Church has advanced beyond the long dark period when men thought that the body was the seat, cause and origin of sin, and imagined that by illtreating, neglecting and generally suppressing the body immunity from evil might be achieved. The Church, I say, has learned that sin originates in thought, and that, as Christ plainly taught, "out of the heart of man proceeds all that defiles him"; but these enlightened communicating spirits carry the matter much further than any Church writer (I think I may safely say) has ever gone, and a new and very wonderful conception of God's universe is opened to the enquiring soul.

Again, the Church, I think, has almost always taught that the blessedness hereafter is conferred upon the righteous soul as a free gift and reward. But while by no means denying the general truth of this teaching, spirits now insist very eloquently that fitness is requisite rather than merit (though the two invariably go together). After death we see what we are able to see, we go to as high a level as we can attain, we enjoy as much light as we have capacity for. This is certainly an advance on the old teaching of arbitrary rewards and punishments, and any idea of favouritism or election on the part of the Deity. It is a doctrine, too, which appeals very strongly to man's reason, and consequently acts powerfully as an incentive to right conduct.

Says a control: "There is one great governing law in the spiritual world—the law of fitness; each one goes to his own place. No power in the universe can shut a spirit down into hell who is not fit to go there, or exclude him from heaven who has the right of citizenship by spiritual fitness."

This thought is continually insisted upon, and I suggest that it is another good thing which the Church has overlooked, and for which she should be grateful to Spiritualism.

Truth is elevating, inspiring, ennobling, and conduct follows it as effect follows cause. Ignorance, on the other hand, is the foundation of every evil thing, and there would be no crime, no vice, no malicious and unkind thoughts if we could see clearly what we thus did to others and to ourselves.

Truth, we are morally bound to search for, and having, as we believe, found it, we are under the most weighty obligations to make it known. For Truth is the unveiling of God.

JESUS "NOT MERELY MAN."

At this point Mr. Fielding-Ould went very fully into the Church's view of the true position and rank of Jesus Christ in the universe, which, he claimed, was not a merely academic question of a purely theoretical and philosophical interest, a thing which might be left to experts or indefinitely shelved as not affecting the plain man. We are bound (he said) to enrich the consciousness with every ray of light which we

can intercept, and the more negative, narrow and agnostic we are, the more ragged and threadbare is the garment of the soul. He denied what he called the favourite heresy of Spiritualists—that we are all potential Christs, and only in degrees and attainment and self-realisation fall behind the Christ of the Gospel.

He cited the sayings of Christ as recorded in the Gospel in favour of the view that "the Being known on earth as Jesus the Christ came forth, or perhaps continuously streams forth, from the Supreme as His Image, expression, manifestation, and representation to all creation, 'conditioned' to a degree at which we can understand, know and love Him." Jesus, then, in the view of the Church, was not merely man. There was no conceivable theory which had not been held by some group at one time or another, or each had been carefully weighed and sifted by the Doctors of the Church, while the main body had never swerved one hair's-breadth from the original and majestic doctrine that "the word was with God and the Word was God, and the Word became flesh and dwelt among us, the only begotten from the Father full of grace and truth" (John i., 1).

He based his argument on no human authority, however venerable. He would not seek to sustain it with strings of texts, but would just point to the incomparable beauty of the conception, revealing as it did the inconceivable goodness of God, and leave it at that.

These and several other considerations were presented by the speaker, who said, "I am, in the first place, a servant of Jesus Christ, and all the rest follows from it." Jesus never posed as a mere preacher and prophet of the Truth. He said, "I am the Truth," which could only mean, "I am Divine," for only God was the fountain of Truth. He did not say, "I show the way: I bestow the life," but "I am the Way, I am the Life."

In further support of the views he advanced, Mr. Fielding-Ould referred to spirit communications bearing upon the subject of the Christ's status in the spiritual world, and the inestimable value of the rites of the Church.

"I have myself heard spirits testify to the very great spiritual power which is poured forth in the great sacrament, and not alone the Saints of old, but uncounted thousands of struggling souls to-day tell the same story of wonder and privilege."

The speaker made eloquent reference to

THE SPIRIT OF PERSECUTION.

The bitter opponents of the beautiful and helpful teaching of Spiritualism, zealous for the God of their fathers, like St. Paul, who verily thought within himself that he ought to do many things contrary to the Name of Jesus of Nazareth, persecute this way as an evil thing. But "what if a spirit hath spoken to us or an angel?" (Acts xxiii, 9). Is the thing so incredible to these believers in the Gospel? Have they forgotten the experiences of a thousand Saints in every age? Mediums they regard as our ancestors thought of mumbling and malignant witches crouching in gloomy caverns ready to trip up the feet of the passing sons of light. Yet, St. Francis was a medium, so was St. Teresa, so were Jeanne d'Arc, Joseph of Cupertino, Anthony of Padua, and many others, the most revered and noble of mankind. Psychic phenomena abounded in their presence. The only difference is that now we can calmly regard these things, knowing something of the laws on which they depend, whereas our predecessors gaped upon them as prodigies due to the direct intervention of God.

Referring to the multitudes of spirits, some eager to send messages to their friends, others with a becoming sense of responsibility to instruct and encourage, Mr. Fielding-Ould continued:—

Julie Ames said, "There is something to me almost inconceivably pathetic in the yearning that all of us here have to be able to communicate with you on your side" (p. 63), and again, "I am more and more convinced that the establishment of the fact, and the certainty of communication between this world and yours, may be described without exaggeration as the most important thing in the whole range of the possible achievements of mortal man" (p. 67). But Spiritualists, if they remain good Christians, can afford to smile at the denunciation of the opponent. The tide is rising, flowing in with an irresistible force behind it, and Canute must climb down from his chair of superiority or drown!

HAND IN HAND.

Christianity and Spiritualism are not mutually exclusive, they may go hand in hand, with the children clinging to their skirts, and the plain man will get a more beautiful and inspiring vision of God and His Christ by reading Julia's "After Death" than by poring over the fifty volumes of St. Thomas Aquinas.

The world needs the teaching of Spiritualism. The number of irreligious people in London to-day is astonishing in the last degree. There are an immense number of people in every class of society (and I am speaking from my own experience) who are totally without any religion whatever. They do not pray, they never attend any church for common worship, in their consciousness and habit of thought death stands at the end. There is nothing beyond but a thick white mist into which their imagination is sternly forbidden ever to wander. They may call themselves members of the Church of England, Roman Catholics, or Jews, but

they are like empty bottles in a cellar still marked with the labels of famous vintages.

THE DUTY OF THE CHURCH.

What is the Church doing for these people? She rings her bells, but they turn over and go to sleep again; the vicar calls, and they give him a guinea for his poor, and he is so grateful that he does not like to deliver the first warning he had prepared—"it is such bad form, you know." And so things go on until, while the costly white flowers try to hide the ugly grave and the mason is busy on the laudatory epitaph, the soul sits in darkness to meditate on the wasted opportunities of life.

But if that vicar knows the facts and doctrines of what is despised as "Spiritualism" he has another arrow in his quiver. "I have talked face to face with the so-called dead," he says, and the most worldly and indifferent will listen with wide open eyes; "and," he may continue, "they all say the same thing, viz., that we make our heaven or hell here and now, and if you neglect the things of the spirit your regret and self-reproach will some day be quite agonising!"

Neglect of spiritual development is sufficient, without actual crime or vicious degradation, to incapacitate a spirit at death from rising out of the twilight condition which surrounds the earth.

A clergyman benefited in the North of England told me not very long ago how he had, through automatic writing, come into touch with the departed wife of a neighbouring vicar, a woman whose one absorbing interest in life had been her house, its furnishing and decoration. She had not taken the remotest interest in her husband's work and parish, or sought to cultivate her own latent spiritual nature, with the result that she found she could not leave the house which had been her sole preoccupation, and was intensely miserable and depressed.

Our spiritual littleness, and the meanness even of our ideals is not realised. Julia Ames cries out, "Oh, my friend, there are heights to scale you have not dreamed of; there are depths of infinite love which we have not even attempted to fathom!"

Where shall we find such rich and wise provision for the soul's growth as in the pleasant fold of the ancient Church? Slow she may be to recognise that "those who are not against her are on her part"; dull and ungrateful she often is in her estimate of much that is helpful and very beautiful. Yet are there many thousands within her easy obedience who are growing rich day by day in the hidden graces of the grateful soul—poor people, ignorant people, people whom you pass unnoticed in the street, who nevertheless go on "from strength to strength and from glory to glory," and for whom, despite the grief and hardship of their humble lot, "the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing birds is come, and the voice of the turtle dove is heard in the land." (Applause.)

THE WONDERS OF MATERIALISATION.

LECTURE BY MR. HORACE LEAF.

VIGOROUS SPEECH BY SIR A. CONAN DOYLE.

Sir Arthur Conan Doyle's three meetings at Queen's Hall had apparently only whetted the public appetite, for on the occasion of Mr. Horace Leaf's lantern lecture at Mortimer Hall, on Thursday, April 21st, on Materialisations, hundreds were unable to obtain admission. Sir Arthur, who presided, was in excellent form, and his short vigorous speech was heartily applauded.

MR. HORACE LEAF, who has delivered his lecture in many parts of England and Scotland, and in some parts of Ireland, has now brought it to a high pitch of excellence. Also he has added new slides, which considerably enhance the value of his collection. In his introductory remarks, he pointed out that the physical phenomena of Spiritualism raised many interesting and complex problems, and, among other things, gave occasion to the orthodox to alter their conception of the make-up of the human body. Many pictures were shown of the marvellous manifestations that occurred in the presence of the French medium, Eva C., as well as with those of an earlier date. The exhibition of a portrait of Sir William Crookes was the signal for a burst of applause, and the series of pictures of the materialisations of Katie King obtained by him was viewed with the utmost interest. Mr. Leaf's remarks were always apposite and illuminating, and at the close, on the invitation of the chairman, he was accorded a hearty vote of thanks.

SIR A. CONAN DOYLE said he remembered that it was once suggested as a test for Spiritualism that some medium should give what "The Times" would contain on the next day. Well, he would tell them one thing about "The Times" to-morrow—"It won't have a single word about this matter (laughter), but it will have a great deal about golf." There was nowadays an absolute want of proportion, no attention was given to spiritual matters, but a vast amount of atten-

tion was given to children's games. He did feel that we had not learned

THE LESSON OF THE GREAT WAR.

At its close he thanked God that we had done away with shams and got down to something real. That was what the great trial was for. But now it seemed as if we had not learned our lesson, and in that case, it might be that we should have to endure another trial. The more they could turn the attention of the public from materialism into something higher, the more they would help to lighten the whole lump. It was splendid lectures like that which they had heard from Mr. Horace Leaf that were playing a valuable part in that direction. (Hear, hear.) When the history of their subject (Spiritualism) came to be written what apologies would be due to their mediums! (Applause.) Their lives had been made miserable, they had been reviled and dragged before ignorant police-magistrates. Their treatment had been scandalous. He instanced the Davenport Brothers, who had been said to be exposed. There was not the slightest truth in that. The only exposure was that of

PUBLIC IGNORANCE.

The whole story was a disgrace to the British public. Referring to the mysterious properties of the ectoplasm, he said that sometimes in the days of old a medium was caught wandering about the audience in a circle, and the cry was "Ah! now we have caught you." The next moment it was asked "Where is the white garment we saw?" But the ectoplasmic cloud which they had seen had suddenly vanished, and this, in its recoil, as it flashed back to the medium like electricity, sometimes hit the medium with tremendous force, causing hæmorrhage of the lungs. He had seen a case of this sort recently in Melbourne, where the medium was seriously injured. Knowledge of these finer points in psychic research was being acquired, and they were able to recognise that many of the so-called "exposures" of the past were really due to ignorance on the part of the investigators, and

NOT TO FAULTS IN THE MEDIUMS.

He was struck, when looking over the records of the past, to find how little they had to withdraw. On the other hand, most of what science taught him in his early days he had had to forget. In Spiritualism he found no change whatever. He had been reading Ferguson's book, "Supramundane Facts," published in 1865, in which was contained descriptions of things in 1853, and therein he saw the same phenomena and the same religious teaching that we got to-day. Describing his recent visit to Paris, Sir Arthur told of an experiment conducted by Dr. Geley, in which the materialised form left the impress of his hand in warm paraffin wax. To make the experiment "water-tight," Dr. Geley had previously impregnated the paraffin with a certain chemical, and later he broke off a piece of the wax, and found by testing that it contained his added element. This was for the purpose of answering those superfine critics who would say that the wax mould had been supplied by the medium. In conclusion, Sir Arthur expressed his pleasure at being present. He thought their subject was the most important one in the world, and in an endeavour to spread its truth he had just completed a journey of thirty thousand miles. (Applause.)

A large number of copies of LIGHT were disposed of to members of the audience, many of whom were strangers both to the subject and to the journal.

ELECTRICAL PEOPLE AND MAGNETIC PEOPLE.

A well-known magnetic healer has expressed the view that the world can be broadly divided into persons who are electrical and persons who are magnetic, and that, in healing, it is found that the former need magnetic and the latter electrical treatment. The healer instanced his own case. He readily responded when ill to electrical treatment which he declared was of little use to the electrical type of patient.

Large generalisations of this kind are notoriously dangerous, the human temperament being very mixed, and pure types relatively rare, whether it is a question of Saxon and Celtic or Teuton and Latin temperaments. Moreover, the mental question comes into the matter conspicuously. There are magnetic minds which may not inhabit magnetic bodies—indeed the latter may be of the thin and meagre type which could be classed as "electrical."

The question was put to a physician familiar with psychotherapeutics, and he expressed his inability to decide whether the healer's proposition was correct.

Perhaps some reader of LIGHT who has studied the subject and arrived at conclusions on a basis of practical experience may be able to illuminate the question for us, and say how far the classification is correct. It would be certainly useful to know if it is true that "magnetic" patients are the most suitable types for electrical treatment, and vice versa.

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

—LOWELL.

LIGHT,

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THE SPIRIT BODY.

The spirit itself will doubtless always be outside the range of earthly science, but its physical outer garment having been analysed with great thoroughness, it is not too much to expect that with the advance of science in super-physical regions we shall in due time surprise some of the secrets of the psychical or etheric body—that intermediate between the fleshly form and the indwelling spirit. Such knowledge as we have gained already is so far beyond the purview of the orthodoxy as to be regarded with doubt, if not with entire incredulity.

Quite apart from the revelations of clairvoyance, the great volume of present-day instruction from the unseen world, and the mass of tradition, whether in Biblical or secular records, we should by a process of consecutive reasoning, based upon the facts of human survival, have arrived at the existence of the spirit body without ever having come into contact with it. We should see it as a necessary corollary to the proposition of a life after death. But we have gained far more than that, as every instructed Spiritualist is aware. We have ample proof of its existence on experimental lines, and part of the work of the future will be an inquiry into its nature, since it is the *soul* of man.

We were much struck with the description given by an old alchemystical writer who declared that the soul was compounded *ex aura tenuissima et luce simplicissima*, that is to say, of a most rarefied air and a most simple light. This frequent use in ancient writings of the terms "air" and "light" in connection with the soul, is very suggestive. The term *aura*, so often employed in Spiritualism, is, of course, simply the Latin word for air, and the descriptions of advanced states of spirit life which we receive to-day are full of references to the dazzling light of spirits and the regions in which they dwell. One could fill columns with such allusions, ancient and modern, whether from the Bible or more recent books dealing with spirit communication. We used to think—many of us—that all this was simply poetry or figure of speech. We now know that it may be taken literally. It is the story of reality.

Let us set down a few of the things we may actually claim to know concerning the spirit body either as the result of observation or study, and the comparison of records tested by time and experience.

We have learned, then, that from its beginnings the physical body of each of us has a spiritual counterpart growing side by side with it. It is the body destined to carry on the life of the individual when the material body, from whatever reason, can no longer serve it. The two develop together in perfect correspondence until the physical organism has reached maturity and then the grosser organism begins, as we say, to "go down hill"—there is a gradual declension of its powers which may go on for many years. That is the beginning of the death process in the order of Nature—a strange reflection for many of us whose ideas of dying are limited by the general experience of life under unnatural conditions in which sickness and disease abound and few live out their natural span. That beautiful and orderly process of dying naturally will not become a general experience until the race

has become older and wiser. When that time arrives there will be no fear of any but *premature* death, which will probably be as rare as the *truly* natural death is to-day. The soul will pass through all the preparatory processes of mortal life until it is mellowed and matured, and thus completely fitted for the great and splendid change through which it will pass serenely, the wheel having "come full circle."

But that is a vision of the future, and we are thinking of the present. Still, whether *now* or *then*, the general principle is the same. When the acme of middle life is reached there is a gradual process of detachment. The soul, or spirit body, quietly begins to release its hold on the physical form, the consummation coming at last when, after the severance of many links, the last tie is broken and the spiritual body is free—that is the meaning of death. It passes from the physical form in a state of solution, seen by the clairvoyants as a flowing mist or vapour, and then slowly composes itself into an apparent duplicate of the body it has left—not *quite* a replica, because it is far more refined and reproduces none of the deformities or defects of the material organism. This process of building up or integration is deeply interesting. There is no immediate stepping forth of a new and complete form from the old physical shell. It emerges in a kind of nebulous way—a diffusion of particles, but every particle is governed by the principle of elective affinity and flies immediately to its appropriate place in the new organism; and when the process is complete the birth—for such it truly is—into the other stage of life is consummated and the spirit world holds one more inhabitant.

That sets out in a very brief and imperfect way the general principles of physical death and the genesis and final emergence of the spiritual body. It is a theme on which volumes could be written, and many volumes remain to write when we have learned more of the matter and when what we now know has become part of the science and philosophy of human life. By then we may have gained some assured knowledge on details on which at present we can only theorise, as for instance whether the spirit body is an etheric body and the realms to which it passes ethereal in nature. At present that is speculative. But the essential facts stand like stone. There is a spiritual body and there is a world into which we pass at death. In those facts we see the sign of a universal order, reasonable and intelligent, and the confirmation of all the visions and sayings of the poets, prophets and inspired teachers of all the ages. Nevertheless, faith has had to be transmuted to knowledge—common knowledge—and everywhere to-day we see indications that Science is beginning to take up the work.

"RESPONSIBILITY AND THE LIMITS OF PERSONAL INFLUENCE."

Mr. J. Barker Smith, L.R.C.P., writes:—

The excellent article by Mrs. F. E. Leaning would have been, I think, more in evidence had the writer confined herself to "Responsibility" alone. I am said to have a "belief" in the radiating power of thought. As I can demonstrate that perceptions and conceptions are radiant images, and thought is ever associated with form imagery in ideas, I would substitute *demonstrable certainty* for "belief." What the writer says of Theosophic teaching I wholly endorse. Nevertheless, I am not satisfied with the opinions of some of the leading theosophists whom I have examined in public. They regard indirect murder as simply "immoral." As regards "gossip" and what it can do in tragedies, we have only to think of the events which have happened to families living out of wedlock.

Thoughts reach others in their sleep as surely as if the sleepers were in a state of hypnotic sleep. Some know this, and use their power wilfully, others are ignorant and still affect others. The whole article is of the greatest importance.

BELIEF in the reality of the unseen world will inspire courage in the poor and brighten all lives; it will give a tangible reason for the millionaire to cease living a life of waste and the life of the idle rich. Life will become real and earnest when we know—scientifically know—that the grave is not its goal.—DR. I. K. FUNK.

FROM THE LIGHTHOUSE WINDOW.

Sir William and Lady Barrett have returned from a holiday in Madeira.

Mrs. Barbara McKenzie delivered an able and stimulating address on "The Growing Pains of Spiritualism" at Steinway Hall on Sunday evening last.

Sir Arthur Conan Doyle and Lady Doyle were present during their recent visit to Paris at a meeting of l'Union Spirite Francaise. M. Gabriel Delanne presided, and among those present were Professor Charles Richet and Dr. Geley. Sir Arthur exhibited a number of spirit photographs which were received with the utmost interest. He was given an opportunity of hearing the remarkable French medium musician, Mr. Aubert, particulars of whom have already appeared in *LIGHT*.

"Punch" is keeping well up-to-date. Witness the psychic lady who closes a stormy interview with a fat and heated cook by informing her that "When your crimson aura has disappeared I will communicate with you again"; and the message delivered to the dignified professor of phrenology, palmistry and thought reading, "Please, Mr. Grafto, the gentleman on the next floor presents his compliments, and says, seeing as how you can foretell the future, would you be so good as to let him know how long it will be before your bath stops overflowing through his ceiling." The drawings illustrating these scenes are very clever.

Mr. Gardner's address and exhibition of the famous Yorkshire fairy photographs were enjoyed by a large gathering at the British College on Wednesday, April 20th. It was stated that further photographs were being examined, and would be made public at a later date.

Commenting on the universality of the psychic faculties, Dr. Ellis Powell, in the "National News," considers that there is probably not a solitary person among us that is without them, in one form or another.

He points out, further, that "unfortunately, the possession of these faculties was for ages regarded as a sign of witchcraft or devilry instead of being a God-given blessing. Consequently, people who possessed them either refused to exercise them or only did it in secret. But nowadays we are wiser, and as my correspondence shows, large numbers of people are not only aware of their own possession of psychic gifts, but are eager to use them for the comfort and consolation of themselves and others. They are doing it in their own domestic circle so that paid mediumship (though there is nothing to be said against it) does not enter upon the scene at all."

It is stated that the action for slander brought by Miss Radclyffe-Hall against Mr. St. George Lane Fox-Pitt will not be carried further. Both persons are members of the Society for Psychical Research. It will be remembered that at the first trial the plaintiff obtained a verdict and judgment for £500, but on March 16th last the Court of Appeal set aside this decision, and ordered a new trial.

Sir Arthur Conan Doyle's forthcoming book, "Wanderings of a Spiritualist," in which he describes his recent Australian tour, promises to be exceedingly interesting. To an interviewer he said that "for good or evil the 'Wanderings of a Spiritualist' will be unlike any other travel book ever written. I care little how many miles of tram a city has, or what its industries, but I care greatly for the essential thing—its spiritual state and its receptivity as regards that new knowledge which it was my mission to spread. I care also for a city's psychic possibilities with my own internal impressions—often very independent of time or place." Discussing the book from another angle, Sir Arthur said, "It has by its very nature to be extremely personal and to deal with family matters, since we all travelled together. I hope I can convey our point of view, and that it will interest the reader. There are many happenings and adventures to live it up."

Mr. A. W. Orr (2, Wilmington Gardens, Eastbourne) writes that in order to carry out the Britten Memorial project (to commemorate the work of Mrs. Hardinge Britten) Mr. Hervey Carter, President of the Saddleworth Spiritualist Society, has promised to give £500 if the Spiritualist body will raise £500, and to give £1,000 if £2,000 be provided. The Trustees are anxious to benefit by this generous offer, and Mr. Orr will gratefully acknowledge donations.

We received last week from Bahamas a letter addressed: "LIGHT: A paper devoted to Spiritualism, London." We are getting known!

Problems at séances furnish a fertile subject for discussion in the last instalment of the W. T. Stead Messages in the "Weekly Dispatch." The remarks made deserve the closest consideration of psychic students. Particular reference is made to the frequently discussed subjects, Telepathy and the Subconscious Mind. The work of elementals is also touched on, as well as the *modus operandi* of materialisation.

We are told that "The most exacting form of mediumship is that through which materialisations are effected; for the phenomena are produced by utilising the etheric body of the medium. You know that the etheric body, which is the exact double of the physical body, is composed of very tenuous particles of imponderable substance in a fluid state. The manipulation of this substance by spirits or experimenters is accompanied by considerable risk. When a medium is put in a state of trance it is possible to disengage the etheric from the physical body. A spirit can use this body to show himself in tangible form. He draws off not only the etheric body but also caloric, electric and gaseous elements; and these he combines with magnetic emanations from other people present at a sitting in order to give a more or less complete semblance of ordinary life to the form which he creates."

Regarding the subconscious mind the communicator says: "Mediums whose powers are of a physical or semi-physical kind (those by whom 'direct' manifestations such as table-rapping, visible appearances, automatic writing, etc., are obtained) are little influenced by their own sub-conscious mind or that of others who may be present. But an 'intuitive' medium may be much more influenced, because the longer rays of his aura may more easily touch the spirit bodies of those present with him, and so cause his own spirit body to act in a way unknown to his normal consciousness. The degree of culture, or conscious intelligence, possessed by a medium has also to be considered. An uneducated or dull medium does not lend himself to the action of the sub-conscious; but a well-informed medium with a subtle mind is qualified to get into touch, though not regularly but only in certain circumstances, with his own hidden mentality or that of the company sitting with him."

Whether the astrologers are correct or not in their more subtle interpretation of the influence of the heavens upon us, it would seem that the recent eclipse at least had some effect on the physiological processes of life. The Framlingham and Eastern Counties Co-operative Egg and Poultry Society, Ltd., received four eggs laid on the day of the eclipse, all showing some peculiarity. One is flat on one side, another flat on both sides, the third is flat on both sides and on one side bears a slight impression of the eclipse. One bears a complete impression of the eclipse. These eggs were from four different breeds.

A case of importance was decided in the Divisional Court on April 19th, before the Lord Chief Justice, Mr. Justice Darling, Mr. Justice Greer, and Mr. Justice Shearman. It was an appeal against a conviction by a metropolitan police magistrate under the Vagrancy Act, 1824, when Miss Jean Stonehouse and Mrs. Kate Smyth, of 11, Oppidans Road, Primrose Hill, were fined £5, or in default to be imprisoned for one month. Miss Stonehouse was charged with pretending to tell fortunes, and Mrs. Smyth with aiding and abetting her. The information against Miss Stonehouse was subsequently amended by striking out the word "pretend," and substituting the word "profess." After a lengthy hearing the Court dismissed the appeal with costs.

Giving judgment, the Lord Chief Justice said the magistrate found that the accused made statements intending the policemen to believe what was not true, but he declined to determine whether they had intended to deceive and impose. He (the Lord Chief) could not imagine why the magistrate hesitated to find that there was intention to deceive, but while he was astonished that the magistrate did not find that, he (the Lord Chief) did not think it necessary for him to find that it was intended to deceive. Mr. Justice Darling, agreeing, observed that the legislature had decided that fortune-telling was a fraud, and that the profession of fortune-telling was a deception in itself, whether the person professing to tell fortunes believed it or not.

Of the five judges Mr. Justice Darling was the only one who seemed at all conversant with the matters that were being discussed. It will be remembered that the appeal case of the Spiritualists' National Union, on the question of a Spiritualist minister being eligible for military service, was heard before him.

Mr. Stanley De Brath has an article in the March-April issue of the "Revue Métapsychique" just to hand on "The Last Experiments of Dr. Crawford," in which he gives an able survey of the experiences related in "The Psychic Structures at the Goligher Circle." The article is illustrated with pictures showing ectoplasm forming.

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 271.)

For the past six weeks we have carefully and impartially presented to our readers the evidence in this case, leaving the verdict in their hands. It is a very large jury that has now come forward. Let us at once put to its members in a judicial manner the three questions they have been asked to decide:—

1. Did Mr. Hope and Mrs. Buxton prepare and "fake" a psychograph, introducing the name "Wood," intending to deceive Mr. Bush?
2. Did Mr. Hope and Mrs. Buxton copy the Vaudreuil photograph and palm it off on Mr. Bush as a "spirit extra"?
3. Is the Crewe Circle a fraudulent one?

Judging by the statements made in the last two issues of *LIGHT*, the answer from our readers is a foregone conclusion. The verdict is unanimous. The answer is in the negative to each question. Our correspondence has been almost overwhelming. Of the multitude of letters we have received there is not a single one that raises a doubt as to the honesty and integrity of Mr. Hope and Mrs. Buxton; all without exception proclaim in the strongest terms the fact that the Crewe Circle are not only above suspicion, but possess the gift of mediumship to a remarkable degree.

All are agreed on their verdict. Mr. Bush, of Wakefield, stands out in this open court a solitary figure.

It is superfluous for us to pass judgment on this case, but we are entitled to give our opinion; in fact, it is expected of us by the many thousands of readers of our journal.

Let us take the items in their order. The first problem, then, is the name "Wood" on the psychograph. Dismissing the suggestion of fraud on the part of the Crewe Circle, there are two possible methods by which this name was obtained and so presented on the plate:—

1. Through the mentalities of Mr. Hope and Mrs. Buxton.
2. Through Mr. Bush himself, who may have exerted a strong mental influence to get it there.

Unseen intelligences, we will assume, picked up the name, relying on the Crewe Circle and Mr. Bush for its correctness. The name "Wood" was in the

air, so to speak, and the name "Wood" was returned on the plate.

With regard to the second problem—the suggested similarity between the Vaudreuil photograph and the spirit extra—we must confess that after a very careful examination it is still a moot point whether they really bear such a close resemblance to each other that a first glance suggests. In our opinion there are many points of dissimilarity. The hair, the shadows, the high lights, the general expression of the face in the "extra" are not the same as disclosed in the Vaudreuil photograph. It is certainly not a copy such as the ordinary photographer, skilled at "faking," could have produced. If, as has been suggested, unseen intelligences tried to give Mr. Bush a representation of his son-in-law they certainly made a very bad job of it!

Whether or no this problem can be solved by the measurement test proposed last week by Mr. George E.

A REMARKABLE EXTRA.



Sitter: Mr. Royan Middleton, of Aberdeen. Extra: A very near relative. Below we give Mr. Middleton's letter describing his visit to Crewe, and particulars of the Test Sitting he conducted when the remarkable spirit extra appeared as shown above.

Wright, we cannot help feeling that if every measurement of the spirit extra tallied with the Vaudreuil photograph, it does not solve the problem of how the extra got there. If Mr. Hope and Mrs. Buxton, by their mediumship, are able, in ninety-nine cases out of a hundred, to obtain a supernormal photograph, why should they suddenly abandon the assistance of supernormal methods and attempt a very bad "fake"?

Until it is proved beyond question to be otherwise, we hold by our own opinion that the spirit extra which appeared on Mr. Bush's negative was a phenomenon produced by some supernormal process yet to be brought within the purview of science.

Before concluding this case we have a word to say about Mr. Edward Bush. In many ways we are indebted to him for the opportunity he has unwittingly given us of proving beyond all shadow of doubt the honesty and integrity of Mr. Hope and Mrs. Buxton. These truly wonderful mediums can now rest assured that they have behind them a vast army of friends, and the mist of suspicion that was raised by an untrained investigator has been dispersed by a perfect gale of evidence in their favour.

As to Mr. Bush's action, we have never yet come across a more clumsy attempt to vilify and destroy the honour and good name of two genuine

FROM MR. ROYAN MIDDLETON, Aberdeen:—

I have read the case Bush *versus* Crewe Circle with very great interest. I am, like Mr. Bush or, rather, as Mr. Bush gives us to understand he is—a sincere investigator trying to get at the truth, yet my sense of justice cannot allow me to agree that the test made by Mr. Bush was fair. It seems to me that Mr. Bush's "trap" was so palpably simple that no "crook" could have been taken in by it. To my mind the whole thing only seems to show up how sincere and unsuspecting Mr. Hope is, and how sophisticated and intriguing Mr. Bush is.

I consider my own case records a much fairer test. Briefly, it is this. I attended in this city (Aberdeen) an illustrated lecture on spirit photography by Mr. Galloway, of Glasgow. After the meeting, without saying who I was, I casually asked him for Mr. Hope's address. I had never met Mr. Galloway before, nor have I seen him since. Some months afterwards, when returning from London, I broke my journey at Crewe. I had not sent any warning. I had simply mentioned to my wife before leaving for London that I might visit Crewe if time permitted. I did not definitely make up my mind to do so until I was actually on the return journey from London. I arrived in Crewe

about 11.30 a.m., walked to 144, Market-street, and saw Mrs. Buxton, who told me I could not have a sitting till 6.30 p.m. I said I might stay on, but was not sure. Enquiring at the station, I found that if I stayed on for the sitting I couldn't get away from Crewe till 1.30 a.m. next morning. However, being on the spot, I decided to risk it. I bought a packet of plates at Boot's and duly presented myself again at 144, Market-street. After the usual preliminaries I had my photo taken three times in the back yard, in the open air. I was seated against the end of the house. I handled the plates myself throughout, and when they were developed I could clearly discern on one, besides myself, the image of one very near and dear to me who had passed over three years before. On another plate there was a light and two indistinct faces. On the third myself only. The extra referred to was very clear and distinct, and I recognised the likeness immediately. Up to this point I had given no name and address. Mr. Hope and Mrs. Buxton could not have known me from Adam. On ordering one dozen prints from the negative I gave name and address to post to. When received the prints fully justified my first impression, and the extra has been recognised by numerous relatives and friends.

mediums. We are sincerely glad that the attempt has utterly failed.

We note that the name of Mr. E. Bush, of Wakefield, is still included in the roll of names of the members of the Society for Psychical Research.

The name of the S.P.R. is synonymous with all that true science stands for. The Society is one for which we have the deepest respect, and the world looks to it for help and guidance in the tremendous matters embraced by its investigations. We trust that the protest made by Mr. George E. Wright in his letter, published last week, with which we are heartily in accord, will receive the attention it deserves, and that Mr. Bush's name will be speedily removed from the list of members, all of whom, we feel sure, cannot but agree with us that a man who will stoop to such methods as he adopts is not worthy of being included in the company of men and women who have gained the respect of all right-thinking people by reason of their honesty of purpose and true scientific qualities.

In conclusion we desire to thank all those who have written to us on this matter, and have so kindly sent us photographs that must be very precious to the senders.

We give below some further letters that we have recently received on this case, together with a reproduction of a remarkable photograph received from Aberdeen. As stated last week, it is quite impossible to publish the whole of the letters sent to us on this matter, but we shall be making an announcement in the near future regarding a brochure dealing with this case which it is contemplated to publish before long.

H. W. E.

FURTHER LETTERS ON THE BUSH CASE.

FROM VISCOUNTESS MOLESWORTH:—

H. W. E. puts the Bush Case before your readers in a very impartial manner, and asks for their opinions. After reading the case carefully, it appears to me that Mr. Bush does not "seek the truth" in the way that an honest investigator should. It is one thing to have an anonymous sitting and quite another to give a false name. Assuming that the many honest and impartial witnesses are correct in their estimate of the *bona fides* of the Crewe Circle, it seems to me that Mr. Bush obtained exactly what he asked for. The spirit helpers did not stoop to consider what name he chose to adopt (apparently it did not matter!) but they gave him the picture of his son-in-law. To them he is a spirit, whether incarnate or discarnate. Therefore, where does the fraud come in? If it is possible, as Mr. Bush avers, for Mr. Hope to have super-imposed a print on the plate in a few seconds (it sounds like magic), why did Mr. Bush give him that opportunity. Very few investigators would be so confiding as to send a photo at all. It sounds like a trap. I suggest that if Mr. Bush really wants to prove himself an "honest seeker after truth," that he should adopt different methods, and give psychic photography a fair chance, otherwise he leaves it to those who have followed the case to infer that he is posing as an enemy to a subject he clearly knows very little about (perhaps for his own ends) and his manner of doing so lays him open to the suspicion of humbug and hypocrisy.

FROM J. W. MACDONALD, solicitor (North Shields):—

I have read the articles in LIGHT dealing with the Crewe Circle and Mr. Bush.

As to Mr. Hope perpetrating a trick in the dark room and producing an extra on the plate, I maintain that this is childish—he simply couldn't do it. I have had several sittings with the Crewe Circle, and have always been struck with their *bona fides*. The first time I had four exposures which showed nothing on the plates. A fifth exposure took place. The plate was developed in the dark room, and brought out into the light. Mr. Hope looked at it and in disappointment said there was nothing on it, and laid it on the table, in my presence. Mrs. Buxton took it up and inspected it, and remarked, "Yes, there is," and on my inspecting it, I saw there was an extra on it—which was afterwards printed—and for me it forms a most interesting photo—one face in miniature is inset in the chin of a larger one—and it is the smaller face which for me has the greatest interest. The larger face is of a spirit guide with whom I had a conversation last year at a sitting with Mrs. Wriedt, who afterwards told me that he had appeared on the photograph. I would remind Mr. Bush of the saying, that when you go to look for the truth, you must take the truth with you.

FROM MR. JNO. WILLIAMS, professional photographer, Rhyd:—

Will you allow me to add my testimony to the genuineness of the Crewe Circle.

It has been my privilege to know Mrs. Buxton and Mr. Hope for the last ten years, and within that time I have had six different sittings with them under strict test conditions. I have never come away disappointed, and in all the cases not the slightest deception or fraud has occurred. I sincerely believe in their honesty and integrity. My experience has been taking my own camera, plates, developer, hypo, and dishes, and in no case has Mr. Hope ever touched the plates until after fixing in the washing dish. Fraud or trickery, in my opinion, is out of the question. I may

also state that my experience as a photographer is of over 40 years' standing, and I have taken at least forty different prizes in England and France. This is simply mentioned to show that I claim to know something of photography. I have the highest regard for the Crewe Circle.

FROM J. D. GRAHAM, "The Express and Star," Wolverhampton:—

Before expressing my judgment on the Bush Case, I will give you my personal experience with the Crewe Circle. On April 6th I journeyed to Crewe with my wife and daughter and kept an appointment with Mr. Hope and Mrs. Buxton. The conditions of the taking of our photographs were exactly the same as have so often been described in LIGHT, so it would be superfluous to repeat them except to say that we were absolutely convinced that there was no possible chance of trickery or fraud creeping in. Four photographs were taken; two contained "extras" of very distinct faces which, however, we cannot recognise as belonging to anyone with whom we are acquainted.

The charges of fraud brought forward by Bush are to my mind absolutely unwarranted and absurd, especially after the "revelation" of Bush's character in Sir Conan Doyle's letter, and should be treated with contempt.

FROM MRS. ADA A. PEARS, Coventry:—

The psychic photograph, No. 7, in LIGHT for April 2nd (page 223), is genuine, taken under test conditions. Mr. Bush must prove his statements by taking a photo under the same test conditions. If he fails to do this, he, being a Christian man, will humbly apologise to Mrs. Buxton and Mr. Hope. I myself have had many sittings in the Crewe Circle, and in every case only myself or my husband touched the plates.

FROM R. T. ROSSITER (Paignton):—

My brother and I had a sitting with Mr. Hope and Mrs. Buxton on February 13th, 1919, conjointly with a stranger, a lady (by arrangement at the time—through a mistake in the appointment). I alone touched the plates until after they were "fixed." Plates were purchased at Leicester (by me) two days before, opened by me, and inserted in dark slide by me. Mr. Hope offered me a pencil to mark same, which I declined, preferring to scratch my initials on plates with the point of the pen-knife with which I opened the packet. Totally different extras appeared on the two plates exposed from the one slide—in our case, unrecognised—but the other was declared by the lady to be her sister. In my opinion the only possibility of trickery would have been by the exchange of slides during the few minutes the slide was in Mr. Hope's possession—but that no such trickery was effected is proved by the fact that the developed negatives contained my scratched initials—the first thing I looked for. During the whole time, Mr. Hope was not out of my sight. I think it only right and fair to the mediums to state my firm belief that the photos so obtained contained genuine psychic extras, and am quite willing that you should hand this letter (when done with) to Mr. Hope, as evidence thereof and in gratitude for their trouble.

FROM E. NEWBOLD, Surbiton, Surrey:—

As an earnest psychic inquirer, regularly reading LIGHT, I have been much interested in the "Bush Case," and am struck by the small amount of attention paid to what seems to me a very important point. This is the use of the name "Wood" in the psychograph. The use of the name "Wood" by Mr. Bush may or may not be defensible on the ground that to catch a trickster trickery is admissible. But I am not particularly impressed with the singleness of purpose shown by Mr. Bush in his search after truth, as, rightly or wrongly, I suspect he is actuated by other influences.

Of Mr. Hope I personally know nothing, and beyond saying that in his letter, as published, to Mr. Bush, from a controversial point of view, he threw away all his weapons. I take the testimony of numerous others, and unquestioningly accept his *bona fides*, i.e., I assume that his ordinary consciousness knows no more than mine does how the extras appear on plates exposed under his and Mrs. Buxton's supervision. Then, to my mind, comes the curious point of the use of the name "Wood." In various ways—trance mediumship, automatic writing, table séance, etc.—we appear to have conclusive evidence that those passed over know many things, events, names, and such, unknown to medium, sitter or third party, and by inference it seems extremely unlikely that those responsible for the psychograph—did they produce it without the assistance of someone still in the material body—were unaware of "friend Wood's" real name. The inference, then, seems to be that in some way the conscious part of Mr. Hope is in communication, via his sub-consciousness, with those responsible for the psychograph. What bearing has this upon the other extra found on the plate exposed on Mr. Bush, and on the many unrecognised extras which appear from time to time on plates similarly exposed by Mr. Hope and Mrs. Buxton? A possible explanation which suggests itself is that some emanation from Mr. Hope's brain is used to affect the silver chloride in a manner parallel to that in which the emanations from Miss Goligher is used to raise tables. However that may be, I am persuaded that the phenomena of psychic photography should be the subject of careful and unbiassed experiment and research.

THE PROBLEM OF EVIL.

A SYMPOSIUM.

BY STANLEY DE BRATH.

Archdeacon: I fear I must monologue or preach, and I came here to listen. The psychic facts show me that there are unseen intelligences: that they retain love and memory, and can easily express these: that they cannot explain their surroundings partly because they are (sometimes at least) only "semi-conscious" on contact with an organism: that Time and Space mean little to them: that they feel the telepathic "call" of love: that they say they have ethereal "bodies": and that they project their thought to the subconscious mind. There is, therefore, another relativity than ours without appealing to Einstein.

Doctor: You are assuming a great deal as proven.

A.: I think not; I am only taking evidence that seems to me valid from reliable observers. If you put aside Crookes, A. R. Wallace, Myers, Hodgson, Hyslop, Lodge, Crawford, Ochorowicz, Bozzano, Richet, and all the competent men who have examined the subject experimentally, as being biased by their inclinations (though most of them declare that they started in complete scepticism), you naturally consider nothing proven: you have nothing left for synthesis. I do not say that they all agree in all the conclusions I draw; I only say that I find the material for each of my conclusions in their books, and in those of other observers, such as Mr. Bligh Bond and Mr. J. A. Hill, less technically scientific, but not less reliable as witnesses to experimental facts, and in my own experiences. You tell me that, if I believe in God (and I assuredly do, as a free agent, not from official duty), I am up against the problem of Evil. In the first place I must object to the abstract term: I know evil things and evil minds (both relative), but not "Evil," either as an entity or as a quality. The problem is older than Augustine, who found its solution in the perception that evil and corruption are the privation of all qualities up to ceasing to be at all ("Confessions," vii., 12), and said in the end, "Evil is no substance, but only perversion of the will" (vii., 16). And if I quote Augustine, it is not that I repose on his authority, but only to show that the very same problem disturbed him. If then I turn from an unreal and abstract Evil to concrete evils, what are those that limit evolution?

D.: All in the environment that is adverse to life and growth.

A.: In Nature, or in the social world?

D.: In both, but I mean in Nature—parasites, disease, storm, cold, heat, drought, hunger, pain, the preying of the strong on the weak.

A.: Is not effort the condition of evolution?

D.: Yes.

A.: Then some adverse factors must exist to stimulate effort?

D.: But not to the extent of pain and extinction.

A.: Why not? We agreed in a former conversation that there is singularly little pain in wild Nature; most of the "preyed upon" being extinguished in a moment. Why should it be necessary to happiness that the air should be thick with insects or the sea with fish? Where there is no appreciable suffering there can be no cruelty. And if you had created the world, and limited fecundity to a numerically stationary vegetarian fauna, would you not have destroyed the causes for evolution and ascent?

D.: Well, then, in social life. How are evils necessary for the evolution of man?

A.: How, indeed! But look round on the world as it is. What evils do we suffer from that are not due to man?

D.: Ignorance, disease, poverty, bacteria, dirt, the reluctance of men to learn; not to speak of climatic evils.

A.: Ah, doctor, in "the reluctance of men to learn" I fear you are giving away your case, for does not the reluctance proceed from the misuse of the power of choice, preferring nearly always the endless gratification of lower interests rather than take the trouble to understand and make right use of the energies man has at command? A naval chaplain (Mr. Hainsselin) has put this admirably in his book, "The Under Dog." He shows how workable the problem is. Did men put their whole minds to training each generation in the insight into spiritual causes which history reveals, how much of the other causes of suffering would be left? Look what your own medical science has discovered, but cannot carry into effect because of vested interests and human apathy. If even true hygiene alone were put into practice by the whole nation determined that all preventible disease and poverty should be ended, how much harm would the bacteria do? Would not two generations give to all the resisting power now enjoyed by the healthy? How much more the hygiene of the spirit?

Look at the political situation. Is there any problem before us that mutual and united goodwill could not solve? Have we not permitted in schools, in newspapers, and in books, the inculcation of ruthless competitive selfishness, of class-war, of envy, hatred and strife? What systematic action have we taken to put truer ideas before the people? Have we not inculcated ready-made doctrines in place of spiritual facts?

Formerly men charged the evils of the world upon a

Devil. Even that untruth was truer than to charge them on God as we now do. Let us make the startling departure of charging them on ourselves. Most, perhaps ninety-nine and a ninth per cent., of these evils are demonstrably due to human action for ill or inaction for good, leading to consequences falling on innocent and guilty alike, just because Humanity is really one organism, and if one member suffers all its members suffer with it.

And I think myself, that in some obscure way some degree of suffering is necessary in the natural world for the refinement of living matter to the expression of spirit by consciousness: but in the human world would the really necessary suffering inherent in our relativity be more than is necessary to stimulate effort? I think not. The revelation of Christ seems to me to be a revelation of spiritual causes, neither of doctrines nor redemption, but that the Divine Fatherhood is ever present to guide and uphold if we will bend our wills to heed. But if we refuse that, what possible method could there be but the accumulating consequences of mis-direction, till we are compelled to recognise the law of the Spirit bringing order into the social chaos as erewhile into the nebular chaos?

Instead of looking to the real causes of peace which lie chiefly in the right training of the rising generation, we see presented all sorts of panaceas—Socialistic Communism, which could only produce happiness if all men were industrious, honest, truthful, and self-sacrificing; and projects for a World-State emanating from a single brain, which ignore all the obvious facts, differences of language, customs, traditions, and all which made the nations; whereas mutual goodwill would make all the nations one family. All these are external conditions, which could only be imposed by force, and provoke a yet more forcible reaction. It is the internal state of mind that we have to change. Look at the indifference to injustice till violence compels a hearing.

You have led me to preach where I meant only to listen; but there is yet one thing more I must say. The scientific revelation contained in these psychic discoveries is, I think, nothing less than the operation of the Spirit which is one with Christ. There are those who, like the early Christians, are looking for a Second Advent, not having learned from the disappointed hopes of the second century that a "personal," limited, and local corporeal return would be a retrogression. They are in the midst of it and know it not. I will end with one of those messages which some say are only trivialities. It came to me through a very passive and unconscious automatist in the name of a dear friend passed over:—

"In all your life and work keep that one fact clear—God is Justice, Love, and Truth, and with Him nothing is impossible, but He is inexorable."*

ANOTHER STRANGE MEETING.

Dr. Lindsay Johnson (Durban) writes:—

Under the heading "Questions and Answers" "A Strange Meeting," in *LIGHT* of February 26th, you quote W. T. R., who says that a dear friend of his once met a gentleman in the street whom he had not met for a long time. Accordingly he stopped to shake hands and say a few words. But when W. T. R. returned home he was astonished to learn that his friend had been dead three days, and previous to that he had been on his bed for three weeks.

Now, the other day I met a friend who had a similar experience. A friend of his happened to be a passenger on the ill-fated "Waratta," bound from Natal to Cape Town. My friend saw him off as the ship steamed away. Two days later he met him in West Street, Durban, to his utter astonishment. He asked him how he arranged to leave the ship, to which he replied that he never left the ship, but found himself in his cabin with the water pouring in, and the last thing he remembered was that he tried to open the door, but could not do so. He further added that the ship was somewhere off East London at the time. Now, the "Waratta" was never seen by anyone after leaving Durban, but as she did not call at Port Elizabeth, she must have foundered off East London.

A WARNING MESSAGE.—Mr. W. H. Moves, of the Hastings and St. Leonards Christian Spiritualistic Society, informs us that "a message of warning to the people of this country" has been received at Hastings from the late Rev. Arthur Chambers, the well-known preacher and Vicar of Brockenhurst, one of whose books, "Our Life After Death," has reached its 125th edition. The general purport of the message is to confirm one previously given, i.e., that the miseries of the War would be as nothing compared with those which would come upon the world if the people do not turn to God. The powers of evil about us, the message stated, were numerous and strong, but God's work will not be stopped. Prayer was the great essential, and he entreated people to listen to the truth. It was the love of money that was ruining this country and the world.

* A real message, for whose genuineness I can vouch.—S. De Brath.

AN APPEAL FOR CAUTION.

By H. A. DALLAS.

I was glad to see the paragraph by D. R. in *LIGHT* (April 9th). Whilst I agree in thinking that the skit in "Punch" may be useful, if it induces mediums to recognise that descriptions, in order to be identified, should be more detailed and characteristic than is often the case, I regret that mispronunciations and a cockney accent were particularly held up to ridicule. These are trifles, and good clairvoyant gifts may belong to those whose speech is illiterate. The fisherman of Galilee was recognised by his provincial accent, and his speech was evidently uncultured, but he was nevertheless a gifted psychic and a valuable instrument of God.

There is a matter, not referred to in the skit, on which I should like to offer a few remarks.

Mediums, when interviewing clients, generally (not always) tell them that they have psychic faculties which they might develop, adding, sometimes in rather exaggerated language, that they have great gifts.

I do not intend to imply that the medium who speaks thus does not believe the statements to be true, but I venture to think that a great deal more caution should be exercised in encouraging clients to experiment, and in fostering their sense of self-importance.

Inexperienced inquirers making a first visit to a medium are liable to attach undue value to the statements made about themselves. It is very flattering to the egoism latent in all of us to be told that one possesses great gifts; and it is a great responsibility to start young or inexperienced persons on the practice of self-development along these lines.

I once asked Mme. D'Esperance whether she thought it worth while to encourage the exercise of psychic faculties in those who appeared to be only slightly capable of exerting them. She told me that in her opinion it was not worth while, because even if persistence resulted in some modicum of success, that success was often of very little value, and much time might be wasted which could be more usefully spent.

No one can judge for another person what ought or ought not to be done. But the development of psychic faculties should be undertaken always with a serious purpose and with understanding and judgment. Unfortunately this is not always realised, and it is easy to see that much mischief may ensue if the inexperienced are encouraged by the statements of mediums to attempt to force their own latent capacities by prolonged experiments.

Automatic writing is one of the readiest results to obtain, and there are cases, known to most of us probably, in which such writings flatter the writer in a very unwholesome way. It is probable that the subliminal stratum of the mind is tapped, and latent hopes and wishes which lie in the human soul express themselves in these automatic scripts, which the normal consciousness accepts as coming from some independent intelligence.

I would therefore venture to appeal to mediums to be very careful how they encourage self-development, and to be more reticent in telling their clients about themselves. If they were to point out faults and weaknesses, their remarks might be resented, so the temptation to flatter is no doubt a strong one, but it is very dangerous to some, and misleading to many.

I know that this tendency to flatter is not universal, and I remember with grateful appreciation one medium who told me of a fault and expressed disapproval. I felt convinced at the time that his candid speech was prompted by a near relative in the Unseen, and I set myself to try and correct the failing. Such advice is far more useful than words which flatter and encourage self-satisfaction.

We are informed of the marriage of Mrs. Olive Starl Bush, who is now Mrs. Olive Wright.

"Love is the law of our life, the soul of our aspirations, but Love neither clothes nor feeds us," says "The Times Literary Supplement." That is only true in an abstract sense. It is love that actually does these things when they are done. That so many go short of material necessities is not the fault of Love. It is due to the fact that it has not generally expanded beyond the limits of self-love.

THE mystical verses which compose Mr. H. L. Hubbard's "The Dreamland of Reality" (Dent and Sons, 4/6 net) are marked by a grave simplicity well becoming their subject. For the land to which Mr. Hubbard would open our eyes is, as Miss Evelyn Underhill suggests in her introductory note, "that fringe world of experience which lies on the edge of our world of sense. There, the tissues of that world become transparent; and we glimpse through them the light and colour of the other and more real universe of spirit." Dwellers in this dreamland, if they have not yet won to the full vision symbolised in the frontispiece of the book and found "the city of their strong desires," may, at least, share the experience of "God's Fool," for whom, though mocked by his fellows, our poet tells us:—

"The curtains of a world as yet concealed
That, sought in love, will stand at last revealed,
Stirred gently at his passing by."

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"TRUTH" AND THE "QUEER STORY" OF MR. EDWARD BUSH.

By ELLIS G. ROBERTS (M.A., OXON.).

Like some other of your readers I was at first inclined to treat Mr. Bush as too preposterous an individual to be treated with anything but levity, and accordingly I have made him elsewhere the object of a few friendly gibes. Now, however, I note that the editor of "Truth" has taken him quite seriously, and welcomed him as a worthy brother-in-arms. This is no kindness to Mr. Bush, for it will induce impartial men to criticise his production according to the canons of evidence.

If Mr. Bush and his patron insist that fraud has taken place in connection with this now famous incident, they must accept the consequences. There is, as H. W. E. has pointed out, another possibility. But if they insist on the theory of fraud, I ask who is the guilty person. Obviously, he is either Mr. Hope or Mr. Bush.

From an examination of the material possibilities of the case we shall not learn much. Either might be guilty. Mr. Bush is evidently fully competent to fake a plate. Mr. Hope may be equally competent, but we have no evidence to this effect. The inference, so far as it goes, is in favour of Mr. Hope's innocence. But Mr. Bush confesses that he faked a signature and a message. The scale is, therefore, heavily inclined against Mr. Bush. There is no evidence whatever that Mr. Hope has ever committed such a fraud. And presumption is strongly in favour of a belief that the person who has taken the first steps in a fraudulent transaction will not hesitate to complete it. It is more rational to suppose that a fraud is the work of one rogue than of two rogues acting in opposition to each other. This is in accordance with the well-established law of parcimony.

The next consideration to be thought of is the question of Motive. Cui Bono? Who would profit by a successful fraud? Mr. Hope has already been successful with many hundreds, if not thousands, of psychic photographs. An additional success would be relatively of little importance. Nor would a failure. Mr. Hope frankly acknowledges that he has experienced very many failures. But if Mr. Bush could prove fraud on the part of Mr. Hope it would place him at once in the position he most ardently covets. He would have dealt a mortal blow to what he regards as a pestilent superstition. According to the Cui Bono canon, Mr. Bush has everything to gain, and Mr. Hope has practically nothing. And we have already seen that in Mr. Bush's opinion the end justifies the means. Inference here is overwhelmingly against Mr. Bush.

The next step I shall take is to call witnesses to character. On behalf of Mr. Hope's integrity plenty of evidence may be adduced from the letters now appearing in *LIGHT*, to which I am pleased to add my own personal experience. With regard to Mr. Bush we have his own unsolicited testimonial to himself that he has actually commenced this very case with a gross act of deception. Mr. Bush is out of court altogether.

The case might be dismissed at this point. The presumption in favour of Mr. Hope amounts to practical certainty. But additional matters of interest are to be found in the skotograph. To this I have applied those canons of textual criticism with which I have been familiar for many years as a student of literary problems. It is a very interesting little document, and though it forms but six lines of *LIGHT* it is strongly evidential.

In accordance with the rules of criticism I pronounce the skotograph to be, to the best of my opinion, a rather plausible forgery. Students of spiritualistic literature have often come across what purport to be messages from the other side, but are marked by the ineptitude of their ideas and the incorrectness of their language. This is by no means a bad imitation of many such scripts. Now, Mr. Bush is a great student of such matters, and must be well acquainted with compositions of the kind. Mr. Hope appears to take but little interest in anything that lies outside his special province. I, therefore, infer that the composition, if the work of either, is not the work of Mr. Hope, but of Mr. Bush.

And now another point immediately comes to light. A clumsy forger is apt to overdo his imitation. This script is grotesque in its diction, and incorrect even in its spelling. These are not the mark of Mr. Hope's style as shown in his letters. He is not a scholar, but he can write ordinary English. The script is, in my opinion, not the work of Mr. Hope. It appears to be the production of a clumsy knave, who is in love with artfulness for its own sake, and is unable to steer a straightforward course even in the pursuit of what he regards as a sacred purpose. This is a marked characteristic of Mr. Edward Bush.

Turning our attention to detail we are struck at once with the peculiar nature of the initial salutation. Mr. Hope commences his letter after the fashion of ordinary mortals—"Dear Mr. Wood." Mr. Bush begins his epistle of February 15th, with "My dear friend Hope." The script commences, "Friend Wood." The coincidence is a striking one. How many of the readers of *LIGHT* begin their letters with "Dear Friend Jones"?

But this is not all. The skotograph concludes with a blessing which, in such circumstances, is nauseous and

sanctimonious to a degree. Mr. Hope's letters do not contain the Holy Name at all. Nauseous and offensive cant run through Mr. Bush's letter from beginning to end. It ends with a blessing.

The conclusion is irresistible. The alleged message presents none of the marks of the authorship of Mr. Hope, while it breathes the spirit of Mr. Bush, and reproduces his noticeable peculiarities of diction.

If the editor of "Truth" has any regard for his own reputation as a critic he will disavow the accusation of dishonesty against Mr. Hope, and with all convenient rapidity dissolve partnership with Mr. Bush. As for the latter he has laid a trap for another, and fallen into the midst of it himself: let him extricate himself as best he may.

RAYS AND REFLECTIONS.

In the "Western Mail," the other day, appeared a paragraph dealing with three of our leading writers and speakers—Dr. Ellis T. Powell, the Rev. G. Vale Owen, and the Rev. Ellis G. Roberts. It seems that they are all included in the Welsh "Who's Who," and the journal refers to them as three of the foremost advocates of Spiritualism. Dr. Powell's record as editor and business man are mentioned, and also the fact that Mr. Vale Owen is of Welsh extraction.

Of the Rev. Ellis G. Roberts, the journal tells us that he is the second son of the famous Welsh bard and scholar, Canon Ellis Roberts (Elis Wyn of Wyrfa); that he was at one time a minor canon at Llandaff, and later a lecturer in an Anglican college in India. To quote the rest of the account: "He inherited some of the psychic gifts for which his father was distinguished, began experimenting scientifically, and has since written trenchant articles for *LIGHT* in defence of Sir Oliver Lodge. Mr. Roberts is an accomplished mathematician and a keen astronomer. He has one child—a gifted daughter. He is an ardent athlete and an unwearying exponent of physical culture."

I compliment Mr. Roberts on receiving so much biographical attention. Dr. Ellis Powell, of course, is no stranger to the standard "Who's Who," which gives every year his name and record, but the Welsh version of that manual may also be proud of him. I understand that Mr. Vale Owen's name and history will appear in the next edition of "Who's Who."

A friend, who desires, above all things, to progress, tells me he is tired of "isms" and "anities," and desires to get beyond them. I fear it is impossible—there must always be an "ism" or an "anity." You cannot get beyond Universalism or outside of Humanity.

I recall a dear old lady—one of the early Spiritualists—who, as a devout Churchwoman, was suspicious of all those who had no creed. She called them "Everythingarians." They usually call themselves "eclectics." I doubt if it is wise to take up a position of neutrality in life. We must follow something or somebody—we must have some star to steer by. "Follow the gleam," was the counsel of a poet. Few are equal to this. The "gleam" for them must take a personal shape. They can more readily follow a person than an idea or a principle.

Tennyson touched on the question in his own way in "In Memoriam":—

"O, thou, that after toil and storm
Mayst seem to have reached a purer air;
Whose faith has centre ev'rywhere
Nor cares to fix itself to form,

"Leave thou thy sister when she prays,
Her early Heaven, her happy views,
Nor thou with shadowy hint confuse
A life that leads melodious days."

It is good advice. There must be tolerance, even when the good sister (or brother), having set forth those "happy views," tells you that unless you also receive them you will, without doubt, be damned everlastingly!

One must be large enough to smile at this—taking the denunciation in a "Pickwickian sense." Cotter Morison tells of a nurse of noble and self-devoted life, who worked incessantly for the sick and the poor, but who was firmly convinced that most of them would be condemned hereafter to an eternal hell. She was a thorough bigot on religious questions. Such paradoxes are not uncommon. But they greatly irritate people whose bigotry takes another form—a bigoted Secularism, for example.

An American contemporary says that there is a Hell for the Puritan. It is not a flaming Gehenna. It is merely a place where he cannot interfere in anyone else's business.

LUCIUS.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

THE FIVE SENSES IN THE SPIRIT WORLD.

M. P.—Do we carry on into the next life the same five senses we have here? Yes, and no. The senses, no doubt, are the same in essence, but as the physical garment is cast off, there must necessarily be a difference in their scope and the way in which they are exercised. Some spirits say that they feel as though all the different senses they had on earth have become merged into a larger sense, which is natural enough, for even on earth we observe that our sense distinctions are quite arbitrary, being just different channels of approach to the consciousness through the nervous system. The senses then are simply different methods of impressing the consciousness, and no doubt the distinctions continue to some extent in the earlier stages of post-mortem life at least. We can gain some hint on the matter by observing that even in this world people who are sensitive and alert gather a great many impressions about the life around them without exercising any of the physical senses. Others have to hear, or see, or touch before they can gather any knowledge of some subject under examination. One man will know a great deal about you, after a brief meeting and before you have uttered a word. Another will know practically nothing until his sense of hearing is called into play, and he listens to statements and explanations. The first man has used a fine sense of perception, many of his impressions being gathered by a sense beyond the five senses, and to a certain extent independent of them. It is probably much the same in the world beyond.

AUTOMATIC WRITING.

The following questions come from a member of the L.S.A., who proposes to experiment in automatic writing:—

(1) Does it make any difference whether one sits in the dark or light? (2) About how long should one sit before taking it for granted that nothing will come through at any particular sitting? (3) Which method is most frequently successful, pencil in hand, or planchette? There is no strict rule to be laid down as regards any of the questions, but as to (1) It is generally found that a subdued light is best. (2) Although a long-continued trial may succeed in the end, if the writing (or evidence of an attempt to write) does not come after a few sittings, it is usually indicative of the lack of any gift. (3) It depends on the sitter. Some write more easily with a pencil, others find that planchette, as a focusing-point for the power, is the more satisfactory.

COMMUNICATIONS FROM THE LIVING.

S. S. C. writes: "I have been considerably perplexed by receiving communications supposedly from one on the Other Side, only to find later on that he who purported to be speaking was still in earth life. Can you give any explanation of this?" The experience is by no means a new one, as my correspondent seems to suppose. I have heard of it happening many times. In the first place, the one on earth, though clothed in a physical body, is just as much a spirit as any of the discarnate, and may be presumed to have similar powers of making his presence known. Where he speaks as one who had passed on we can only suppose this to be due to an error in the receiving vehicle, or the natural impression on the mind of the communicator who, apart from his physical body, might suppose he had passed through the great change. Such cases are known. I recall that about the year 1861 one of the strongest supporters of Mumler, of Boston, the first psychic photographer, received a great shock when a spirit "extra" taken under the usual test conditions, proved to be a picture of someone living on earth. In those early days it was regarded as a sure proof that, in that instance, at least, Mumler had resorted to fraud. In modern times, however, the same thing has happened.

MEDIUMISTIC GIFTS OF STAINTON MOSES.

Yes, R. Somers is right in thinking that the mediumship of the Rev. W. Stainton Moses (M.A., Oxon.) was rich and varied. It included (1) Intelligent raps, (2) Numerous lights, (3) Perfumes brought into the circle, (4) Musical sounds, (5) Direct writing, (6) Movement of heavy bodies, without contact, (7) Passage of matter through matter, i.e.,

books brought from another room in the house, in the light, (8) Direct spirit voice, (9) Inspirational addresses, (10) Automatic writing, (11) The introduction of small gems into the circle, (12) Levitation. This does not exhaust the list, but my correspondent will find further details in biographies, such as that by Mr. Charlton Speer in the introduction to "Spirit Teachings." Stainton Moses was born in 1835, and died in 1892.

A DREAM MESSAGE.

ASHTON writes: "I received a letter from my second son from Bedford School with the following experience. I give it in his own words: 'A really rather wonderful thing happened to me last week. I woke up at 6.30 a.m., and then dozed off. I dreamt that two boys in my form, Hutchinson and Yoel, looked in at the window and told me they would be absent that day, so would I tell H. S. (H. S. is the form master). I then woke up and told Faunce (a friend) my dream. He said he didn't think Hutchinson would be absent as he never has been for a year. When I went to school they were both absent. Those two have nothing to do with one another. Don't you think it rather queer? Particularly as I never gave those two a thought before I dreamed that dream.' " Ashton asks what we think of this. Well, we may use that very comprehensive term, telepathy, which covers far more than its devotees suspect. It appears to be a case of psychic communication in sleep.

SPIRIT PERCEPTION AND THE PHYSICAL WORLD.

E. D. P. (Bradford) quotes the following statement in the W. T. Stead communications in the "Weekly Dispatch": "Spirits who are manifesting themselves on earth do not see a room and the people in it as you do . . . the furniture, pictures, and nick-nacks appear to them not in material form, but in their spiritual aspect." E. D. P. remarks that as a student of psychology for more than thirty years he finds that the range of vision of spirits seems to vary greatly. Doubtless; and the statement in the "Dispatch" will have a very general application. We may be sure there are, at least, as many grades of perception amongst spirits as amongst ourselves where one will see (for instance) a great picture as just a design in colours, while another will discover in it a deep spiritual meaning—a message to the soul. The question has been handled in LIGHT several times of late, and it is only necessary now to say briefly that so far as we know, all that the average spirit visiting the earth, to examine it, can see is the psychical, or interior, side of everything which we see externally. Doubtless, the greater the spirit's perception the more deeply he sees into the interior life of earth and humanity.

SPIRITS AND THE ATONEMENT.

E. N. K. (Northampton) asks a question to which it is impossible to give more than a brief reply, especially as it has been dealt with very fully in LIGHT in the past. He asks: "What is the attitude of the Higher Intelligences beyond the Veil towards the substitutionary view of the Atonement?" One could only say generally that they find in it a spiritual meaning which becomes greatly narrowed down and distorted when expressed in the crude form of conventional religious ideas. But even amongst advanced spirits there is no uniformity of teaching. Much depends on whether they belong to what are known as the Love Spheres or the Wisdom Spheres. Some exhibit the Love principle in a high degree, and show less of the influence of calm philosophic thought than those in whom the Wisdom principle is the more manifest. Apart from this they are necessarily very greatly limited in their teachings by our physical condition, which prevents us from receiving more than mere hints of the realities that belong to the higher spiritual condition. Some have told us that vicarious suffering is a great law of life—the innocent suffering for the sins of the guilty—that very pure and advanced spirits will sometimes voluntarily so suffer to help their degraded brethren to advance, and that a supreme example of this was seen in the life of Jesus. This consideration may satisfy some, but there is no finality in truth.

"THE SECRET OF THE EUCHARIST."

AN IMPORTANT POINT DISCUSSED IN CORRESPONDENCE.

Dr. Ellis Powell tells us that the following correspondence has taken place between him and a clergyman with reference to his Palm Sunday address on "The Secret of the Eucharist." As the point is of general interest and has quite possibly occurred to other investigators, the facts should receive publicity.

DEAR SIR.—I have been reading with the greatest interest the report of your address at Steinway Hall on Palm Sunday, as given in *Light* of March 26th. I worked out the "occult" value of "touto estin to soma mou," and, of course, found it as you say to be 3626. But—and this is my excuse for writing—I wondered why there should be an "n" at the end of the "esti," coming, as it does, before a consonant, and when I looked in the Greek Testament I found, to my surprise, that in all three synoptists and in 1 Corinthians the word is "esti" and not "estin." I have only access at the time to an inferior edition (Scrivener's), but he gives variants in the notes, and I do not find that in any one of the four cases there is a different reading.

Now, I am thoroughly puzzled, as I cannot imagine that so intricate a structure would be built up on a text which is, indeed, possible, but, apparently, not actual. There must be an explanation, and I shall be most grateful if you can spare time to give it me.

Yours faithfully,

Dr. Ellis Powell's reply was in the following terms:—

DEAR SIR.—Yours of April 15th has been sent on to me; and I hasten to reply. It was evident to me when I wrote that the argument depended on the use of "estin" as against "esti." In the absence of the "n" their numerical values would be altered, and the argument would be destroyed. There is, however, overwhelming evidence for "estin" as against "esti." To take the authorities immediately accessible, it will be found that Alford in his monumental edition of the Greek Testament, gives "estin" in all four passages—that is to say, Matthew xxvi., 27, Mark xiv., 22, Luke xxii., 19, and 1 Corinthians xi., 24. It may be said, of course, that Alford's edition has by now been left behind by still later scholarship. To that, however, it may be replied that in the most up-to-date edition, viz., the Resultant Greek Testament published by the late Dr. Weymouth, the reading "estin" is preferred in all four cases. This is the more significant because Weymouth exhibits the text in which the majority of modern editors are agreed, and which is consequently the consensus of the best opinion.

As regards individual authorities, I took down the reprint of the Codex Vaticanus from my own shelves immediately on receipt of your letter, and found that the reading was "estin" in all four places. I found also that the text adopted by the Cambridge Greek Testament is "estin" in each case. This text, according to Farrar's statement in his own edition of St. Luke, was constructed on the most careful critical principles. I think it may be said, therefore, that even on the basis of the ordinary evidence "estin" is overwhelmingly supported, and when one goes further and notices how such a large element of the Gematria depends on the "n" no doubt can be left in the mind.

It is, I believe, a mistake to regard the paragogic "n" as being utilised for euphonic purposes only. Its use appears to have been largely a matter of habit on the part of individual speakers. Blass says that "it was only the Byzantine grammarians who made the rule that this 'n' should be used before vowels, and not before consonants, a rule of which their predecessors did not have the benefit—a thing true of many other grammatical rules."

"LIGHT" CONGRATULATIONS.

You have vastly improved *LIGHT* lately. It is well worth the increased price.—F. V. McL.

It is an intense pleasure to me each time the mail brings me a copy of your comforting and valuable paper.—LUCY SYBIL HAWKINS.

I should like to say how much I enjoy reading your paper. It has been to me a silver lining to a dark cloud, a great comfort—especially Dr. Ellis Powell's writings. It is well worth the extra price since it has been enlarged.—(Mrs.) EMMA NEWLOVE.

We learn from "Brotherhood" for April of the sudden transition on Easter morning of Madame Rousseau, a lady to whom our contemporary has been indebted for many thoughtful articles, and who has occasionally contributed to our own columns. In a brief obituary note we are told that "she had experienced great sorrow and difficulties, and had faced them with unquenchable courage, doing her best all the time to help others to be brave and glad through faith in the eternal Realities."

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Miss Violet Burton.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. M. H. Wallis.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Violet Burton; 6.30, Service.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), 8, lecture by Mr. James Coates on "The Will to Peace." Sunday, 11 and 7, Mr. Coates; 3, Lyceum. Wednesday, 8, Mrs. Annie Bodington. Thursday, at 8, lecture and clairvoyance by Mrs. Blanche Petz, "the great Artist-Medium."

Brighton.—Athenaeum Hall.—11.15 and 7, Rev. George Ward; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme, address; Mrs. Ormerod, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. H. Clarke. Thursday, 8, Mrs. Podmore. Peckham.—Lausanne-road.—7, Mrs. L. Lewis. Thursday, 8.15, Mrs. E. Neville.

ANSWERS TO CORRESPONDENTS.

F. G.—The phrase "unrelated knowledge" was quite correct. It would be knowledge to the person who imparted it, but not to the recipient, especially as it would be unrelated to anything he knew.

D. STOUPE (Northwick).—Thank you. The questions you raise will be dealt with individually in forthcoming articles.

D. H. L. WHITNEY (Hamilton, Ontario).—Thank you. We are glad to know of the success of the first Spiritual Society at Hamilton, and note your references to the work of the Swiss medium, Mr. Van Bourg.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	182 9 9
Major M. Roache	1 1
	£183	10	9

We have also to thank the anonymous donor of a parcel of books to be sold for the benefit of the Fund.

NEW PUBLICATIONS RECEIVED.

"Neither Dead nor Sleeping," by May Wright Sewall (J. M. Watkins, 7/6).

"The Inner Teaching of Yoga," by Charles Wase. (Rider and Son, 4/6 net.)

MR. A. E. JACKSON (Bromley) writes to express the pleasure with which he read the recent article by the Rev. Walter Wynn. He thinks it strange that what gave so much annoyance to Mr. A. J. Stuart (p. 276) should have given him (Mr. Jackson) such great satisfaction. The simple explanation seems to be that every reader brings a great deal of himself to everything he studies, and we usually get a psychological compound in which the man and the thing become inextricably involved.

MRS. ALICE JAMRACH (11, Sberingham Avenue, E.12), as secretary of the distress relief fund connected with the Little Ilford Christian Spiritualist Church, desires to acknowledge, with gratitude, the receipt of three boxes of clothing from Mrs. M. Wise and parcels from Mrs. Calvert and Miss Jackson.

A PSYCHICAL RESEARCHER OF THE 17TH CENTURY.—In "Joseph Glanvill and Psychical Research in the Seventeenth Century" (William Rider and Son, 2/6 net), the authors, H. Stanley Redgrove and J. M. L. Redgrove, give us an excellent picture of Glanvill and his times. His apparently paradoxical character is well hit off in the statement that he was a staunch Anglican who had a tremendous admiration for Baxter, a sceptic who believed in God, a member of the Royal Society who believed in witchcraft. But as the authors point out, these things were not really paradoxes at all. Doubtless they were the contradictory halves of unitary truths. As a historical record of the work and thought of a philosopher of the seventeenth century, whose investigations took him into the region of supernatural phenomena, the little book will have more than a passing interest to psychical students. Here was a man who, in a period of relative darkness in science, arrived at conclusions which later research has confirmed, and whose reasoning methods were ahead of his time.

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